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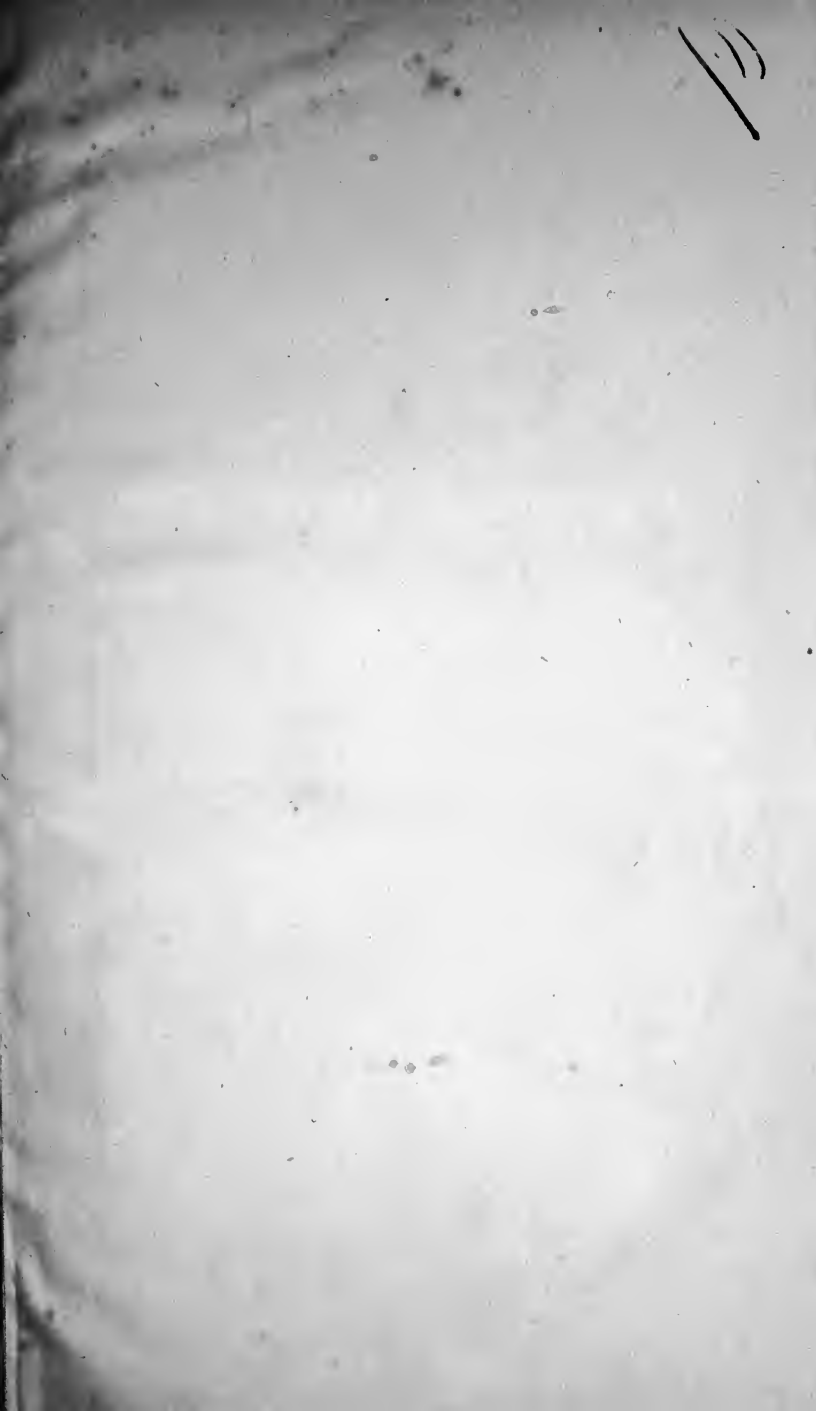
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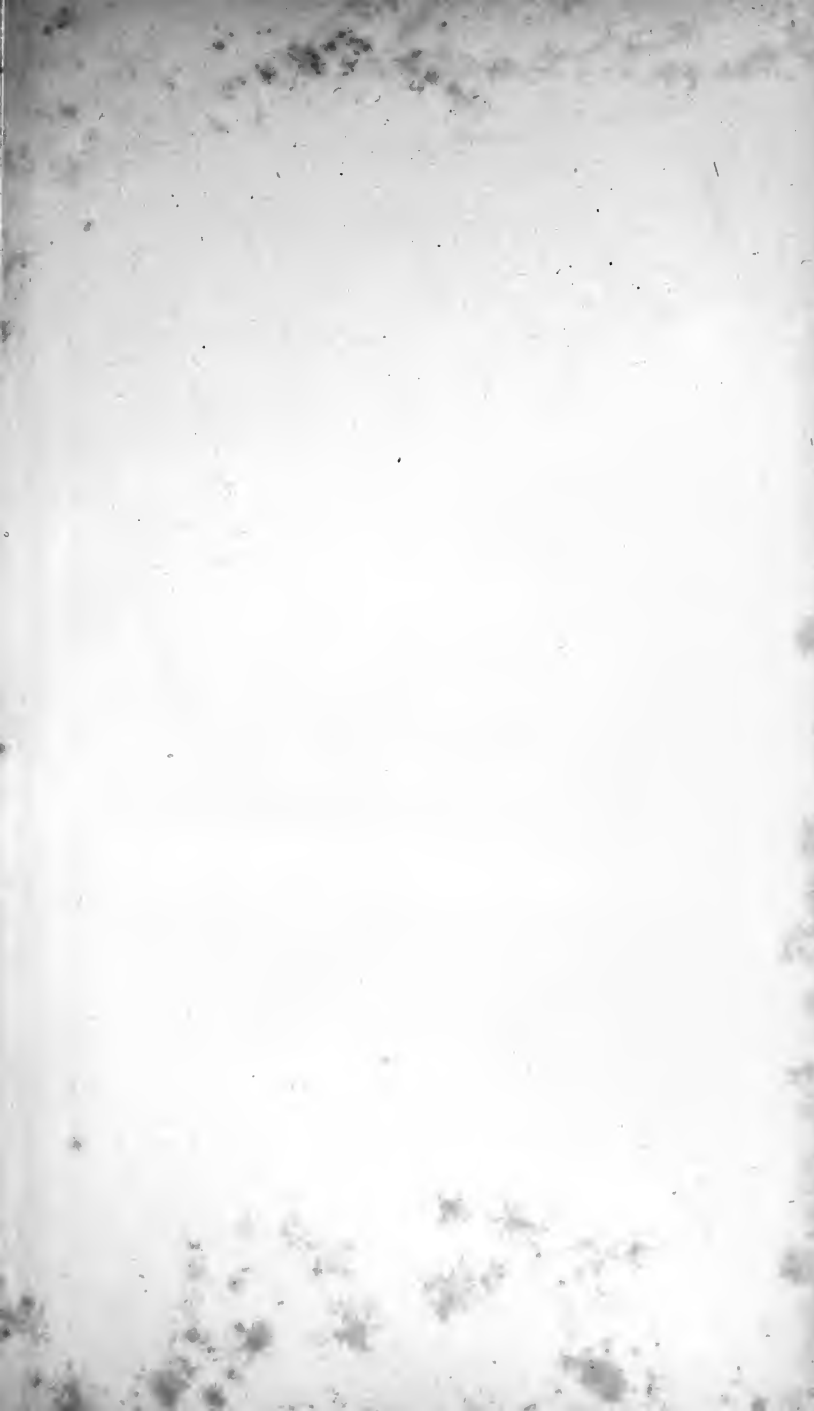
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TO THE MEMORY OF THE
MOST INDEFATIGABLE DEFENDER OF PSYCODUNAMY—
OF THE MAN, WHO
TO THE HIGHEST DEGREE OF SCIENTIFIC ACQUIREMENT,
UNITED MODESTY AND UNBOUNDED KINDNESS—
OF
JOSEPH PHILIPPE FRANCOIS DELEUZE,

THIS WORK IS RESPECTFULLY DEDICATED,
BY HIS ADMIRING AND EVER-GRATEFUL PUPIL,

T. LEGER.

M. D. PARISIENSIS.

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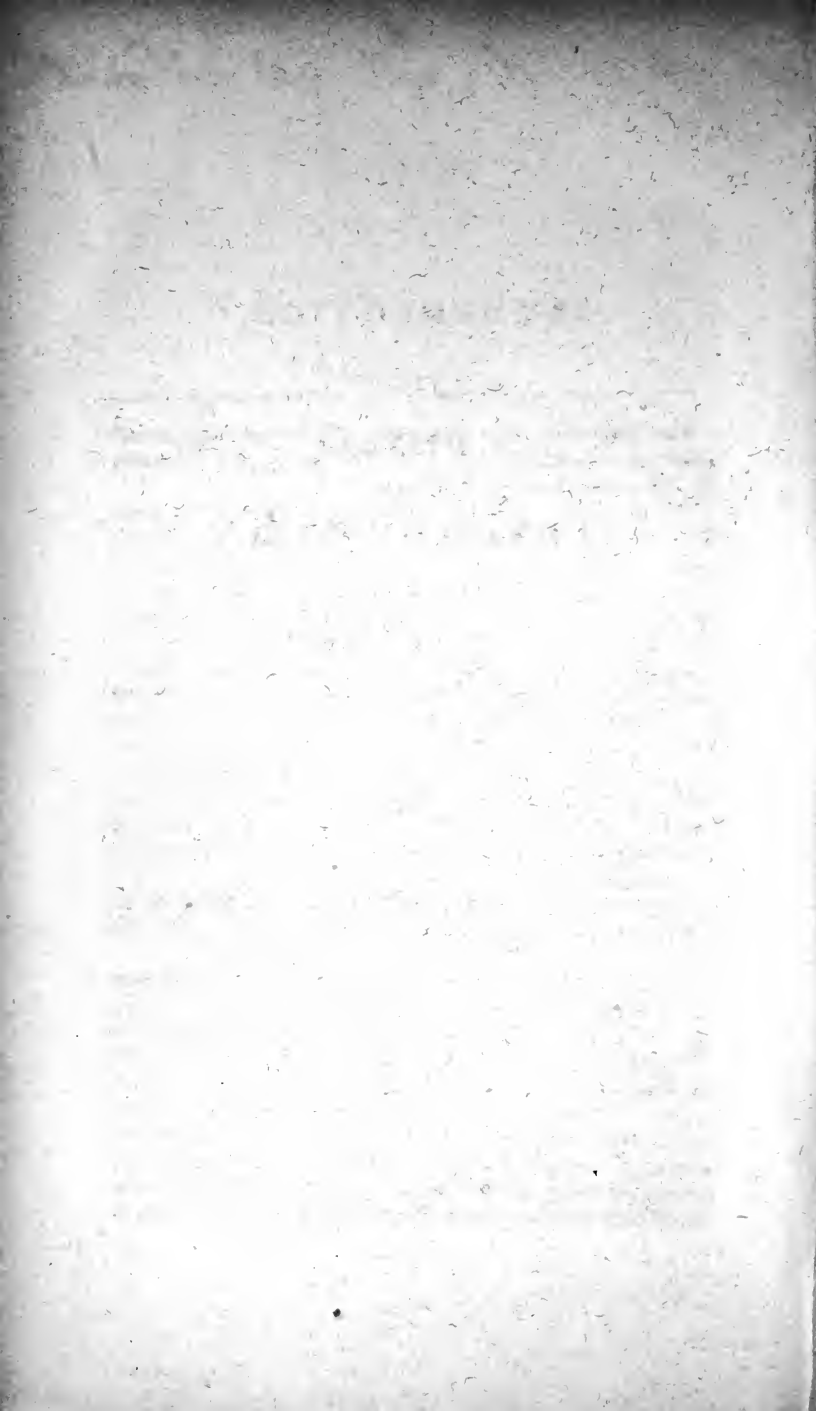
HISTORY OF PSYCODUNAMY.

First Section.

GENERAL CONSIDERATIONS AND ACADEMICAL HISTORY.

"Those who at once deny the possibility of the facts of Magnetism, and refuse it an investigation, seem to us to reason most illogically: they admit precisely that which is questioned; for to dare to say, 'This is possible, and that is not,' implies necessarily the pretension of having been initiated into all the mysteries of creation.

"Therefore, in all cases, before we pronounce, we must examine. And even that is insufficient: we must, in our examination, preserve our mind free from prejudice."—REPORT made to the *Royal Academy of Medicine, Paris, on the 25th of March, 1838, by Drs. GUENEAU and BOUSQUET.*



INTRODUCTION.

THE subject of "*Psycodunamy*," or "*Animal Magnetism*," embraces two distinct parts : 1st. The history of the science. 2d. The rationale of its practice.

The historical part, which constitutes the matter of the present volume, is, in reference to "*Psycodunamy*," much more important than History in general in regard to any other science ; for in it is involved the question of its very existence ; and accordingly, it is in this instance the first point to be treated.

In any historical narrative, the chief requisite is a correct statement of facts, in which the *pro* and *con* should be fairly presented, in order to enable the public to form a just estimate of the true merits of the question. I hope that in this particular my readers will acknowledge that I have faithfully discharged the duties of a candid historian ; and if I have advocated one side of the question, it is because sound criticism, far from being opposed to, is, on the contrary, the best ally of Impartiality and Justice.

The rationale of the Psycodunamic practice is the matter of a second volume, the publication of which will shortly follow the present.

The discrimination of those different parts will explain how "*Psycodunamy*" is at once very old and very novel. If, under that name, we comprehend the whole of the phenomena which belong to it, the thing is necessarily as old as the world ; for they consist in the manifestation of some peculiar human faculties, which are of course as ancient as mankind. But, if by the same expression we mean a satisfactory, rational, and scientific system, embracing all the phenomena, and accounting for them in the way that Chemistry embraces and accounts for the different metamorphoses of matter, then indeed the thing is

new, and even so new that perhaps it cannot yet be said that it does actually exist.

This remark, however, is applicable not to "*Psycodynamy*" alone, but to the whole "*science of life*," including Physiology, Psychology, Hygiene, and Medicine. Who has not been struck at the slowness of the progress, if any, which each of those elements of a single science has made, while the so-called "*exact sciences*" have proved long since, and are still daily proving, so fruitful in satisfactory results? It cannot be because the "*science of life*" either is or even appears to be less interesting, less important, and has consequently less deserved and less attracted the attention of philosophers. History shows that the reverse has been the case; and it was natural that it should be so. For, if the "*exact sciences*" greatly contribute to our comfort, the "*science of life*," the object of which is to cause us to enjoy the benefits conferred by the others more fully, and for a longer period, could not have failed to command, at all times, the precedence. What then can be the cause of this slowness of true progress in the acquirement of the most important knowledge? This is undoubtedly well worthy of investigation.

If we reflect on the nature of the "*exact sciences*," we find that they are all grounded on the study of the different properties of mere matter. Their basis consequently is more or less easily handled for examination. The objects that they embrace, always ready to enter into action under the influence of the physico-chemical laws, may be incessantly and indifferently composed or decomposed, divided or dissolved, be made to form new compounds, be reduced to their elements, or restored to their original complexity.

On the other hand, the principal distinguishing feature of the objects which constitute the basis of the "*science of life*," is the impossibility of applying to them, during their limited existence under the influence of an unknown agent, any of the means of those unerring sources of correct information, *Analysis* and *Synthesis*.

The philosophers who have studied the phenomena of life have generally fallen into either the one or the other of two extremes. Some of them, because mathematical evidence is the best, became convinced that it was absolutely necessary on all

points, and that without it there could be no true science. And as it can be obtained in case of matter only, they considered matter as every thing.

Others, on the contrary, perfectly aware that the powers or principles of life are entirely hidden from us in our present state of being, and are evidently immaterial, lost sight of their intimate connection with matter, and disregarding the latter entirely, adopted the frivolous speculations of obscure metaphysics ;—in their endeavors to explain realities beyond their reach, they grasped at shadows, and involved themselves in error, perplexity, and darkness.

Hence the scanty results to be called sound knowledge in the “*science of life*,” and the necessary sequence—slowness of progress.

But does impossibility of material Analysis and Synthesis, and want of absolute mathematical evidence, constitute an insuperable barrier between our intelligence and truth? Are the paths of philosophical inquiry absolutely limited to them? Will not a careful observation of the facts, an attentive investigation of the phenomena, enable us to trace their relations to each other, and to form an harmonious whole well worthy of the name of true science? And even granting that in all cases where life is concerned, *Synthesis*, that is to say, the reconstruction of the same being, is an impossibility, after death, at least, *Analysis* is practicable; and thus it is that Anatomy, and especially recent researches in organic Chemistry, have enriched with precious discoveries our knowledge of those admirable faculties which the Deity has conceded to living beings.

The errors of the Materialists on the one hand, and those of the Metaphysicians on the other, must be carefully avoided in the inquiry after truth in the “*science of life*.” The abstract division of soul and body, instead of affording help in this research, is only calculated to lead to error; for soul and body are so intimately interwoven and identified, that all the phenomena which characterize our present existence, cease at once to be possible from the very moment that this division takes place. And as Psycodunamy bears precisely on that connection between the Psychal principle and matter, it proves to be not only an important branch of the “*science of*

life," but even the very key which will unravel many of its heretofore unexplained mysteries. But, in its study, we must never lose sight of the physico-chemical laws which govern matter, since it is in them only that we can find the basis which will elevate it from its present deplorable condition to that of a true science; and such is the object which prompted me to write.

Heretofore the relations which connect the Psycodunamic phenomena have been obscurely and imperfectly set forth. It is natural for the human mind, when it emerges from the darkness of ignorance into the dazzling light of truth, not to perceive at once the proper place and mutual relation of the objects before it. Time and future discovery are necessary to teach us what facts are misunderstood, misplaced, or misapplied. I have tried to remedy that evil, and the reader will judge how far I have succeeded. But if it should happen that any thing contained herein shall aid in fastening the attention of men of science to the fundamental idea which my works are designed to impart, the author will have received his reward, and the labors of twenty-four years will not have been entirely thrown away.

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ACADEMICAL HISTORY

OF

PSYCODUNAMY,

CHAPTER I.

THE NAME.

THE word PSYCODUNAMY, which I have adopted instead of ANIMAL MAGNETISM, is derived from the Greek “*ψυχη*,” the soul, and “*δυναμις*,” power. It means, accordingly, *Power of the soul*, or of the intelligent principle of life. I have also substituted the verb *to dunamise* in lieu of *to magnetize* or *mesmerize*; *dunamiser* for *magnetizer*, &c. &c.: dropping the first radical, “*psyco*,” by way of abbreviation.

My reasons for making these changes are the following: The old denomination of *Animal Magnetism* has been found improper, and in my opinion with good reason, by many persons, who, convinced of the necessity of substituting another name for it, have proposed successively those of *Mental* or *Animal Electricity*, (Dr. Pigeaire, Pettin, &c. ;) *Mesmerism*, (Dr. Elliotson, Rev. Hare Townshend, &c. ;) *Neurology*, (Dr. Buchanan ;) *Pathetism*, (Rev. Laroy Sunderland ;) *Etherology*, (Professor Grimes, &c.)

But none of these are better, and some are worse than the old names :

1. *Mental* or *Animal Electricity* is liable to the same objection made to *Animal Magnetism* ; not only because it is now proved that the magnetic and the electric fluid are identically the same ; but because such a name refers the

production of the phenomena to a fluid, the existence of which is still questioned, for it has not been, and perhaps cannot be, materially demonstrated. Is it, therefore, advisable to build an edifice on questionable ground?

2. *Mesmerism*, of all the names proposed, is decidedly the most improper; for, in the first place, no true science* has ever been designated by the name of a man, whatever be the claims he could urge in his favor; and secondly, what are the claims of Mesmer to such an honor? He is not the inventor of the practical part of the science, since we can trace the practice of it through the most remote ages; and in that respect, the part which he introduced has been completely abandoned. He proposed for it a theory which was not exactly his own, which is now exploded, and which, on account of its errors, has been fatal to our progress. He never spoke of the phenomena which have rehabilitated our cause among scientific men; and since nothing remains to be attributed to Mesmer, either in the practice and theory, or the discoveries that constitute our science, why should it be called MESMERISM?

3. *Neurology* has always been the name of that part of anatomy which treats of the nerves and describes them. To apply it to our science is a usurpation calculated to induce error, and that nothing can justify.

4. *Pathetism* is a name, to say the least, too indefinite. Its Greek radical, "παθος," which means *disease* or *suffering*, appears to me to convey a very different idea from that which it is intended to represent.

5. *Etherology* means a treatise on the most refined part of the air, according to its Latino-Greek etymology; consequently it affords no meaning connected with our subject.

* GALVANISM is nothing but "*Electricity*," and is entirely replaced by the latter expression in modern treatises of natural philosophy.

There are in the science data so incontestable as to be conceded by our most hostile opponents. Is it not preferable, then, instead of resorting to more or less disputable hypotheses, to find in those data a name less liable to criticism?

The word *PSYCODUNAMY* defines, as exactly as possible, the power that man possesses of materially acting upon man, independently of touch. It signifies the influence of mind upon the organization, without prejudging or pretending to unravel the secret means of nature to effect the action,—let it be through the agency of a fluid more or less analogous to electricity—let it be through the undulations of a particular medium—let it be through sympathy—through the imagination—or even through a combination more or less complicated of those different ways—the name in itself designates only that special faculty of the living man, which the commissioners of 1784 have been themselves compelled to acknowledge; and to prove it, I will quote here the very words in which they summed up their report:

“That which we learned, or at least ascertained in a clear and satisfactory manner, by our examination of the phenomena of *Magnetism*, is, that ‘*man can act upon man*’ at all times, and almost at will, by striking his imagination; that signs and gestures the most simple, are then sufficient to produce the most powerful effects; that this action of man upon his fellow may be reduced to an art, and successfully conducted after a certain method, when exercised upon patients who have faith in the proceedings.”

This passage of a report, which has been considered by many as a *death-blow* to our cause, shows, nevertheless, that the commissioners of 1784 did admit, in terms the most explicit, the powerful influence of man upon man, and even its successful results when conducted with method. Therefore, if instead of having been called

"*Animal Magnetism*," with reference to the supposed cause of the phenomena, the science had received a name which would have meant only the vital power of acting on our fellows, as *Psychodunamy* does, that same report, far from being unfavorable, would have decidedly confirmed the sole important point, viz: "*the production of very remarkable and beneficial organic phenomena, in some known circumstances, where man is the agent.*" It is only respecting the theoretical and primary cause of those phenomena that Mesmer and the commissioners were at variance, the one asserting that it is a fluid, the others that it is imagination. But, does the faculty of creating the phenomena exist more or less by being referred to the imagination or to a fluid? and, be it as it may, are the phenomena themselves less momentous and less true in any case?

The mania of hastily building up a theory, which has been at all times so fatal to the progress of the sciences in general, and especially of medicine, exerted here again its baneful influence. "*Animal Magnetism*," on account of its theoretical name, has been declared a *chimera*, while *Psychodunamy* would have been welcomed as an important truth. And this was unavoidable; for so long as man, when studying nature, instead of a careful and attentive observation of facts, will resort to hypotheses about primary causes, he will necessarily lose himself in useless and erroneous speculations, and call on them the just censure of more reflective minds. In his endeavors to lift up a corner of the veil that covers the mysteries of creation, it is folly in man to pretend to ascertain the essence of primary causes. In vain would he to-day pursue that which escaped his yesterday's researches; for before the unfathomable wisdom of *Him* from whom primary causes emanate, all the pretensions and vanity of our philosophers sink under admiration and respect.

CHAPTER II.

PSYCODUNAMY VS. PREJUDICES.

To expose all the errors and prejudices of mankind, would be to write the complete history of the whole world. Religion, politics, law, morals, education, literature, arts, sciences, and among the latter, medicine, in particular, have always been, and still are, fraught with so many errors and prejudices, that the true and enlightened philanthropist cannot but wonder, in deep sorrow, how little, in that respect, experience has taught the human family. It would indeed be a task much more difficult to perform than the far-famed labors of Hercules, to unmask all the hypocrites, politicasters, pettifoggers, sophists, pedants, poetasters, quacks, and charlatans of every description, that are everywhere encumbering our path; and moreover, in confining myself to the narrow circle that I am about to enter, I shall encounter opposition enough without arraying against me an innumerable, intolerant, and unrelenting army, which would mercilessly have crushed me into atoms before I could find one ear willing to listen to my reasons.

However, there exist many timorous persons, who, without examination, recede from any thing that is pointed out to them as possessing even the remotest affinity to impious doctrines. It is important to cure them of their scruples, by demonstrating that the psychodynamic principles and practice are the very reverse of that which they have been represented to them.

It is against Christian faith to believe that evil spirits are operating works of charity; and since Psychodunamy

has no other end but the relief of sufferers, does it not evidently proceed from God, and not from Satan? Psychodunamic practice, founded on benevolence and compassion, bears thus the very sign which, according to Saint Augustin, characterizes the sons of God, and distinguishes them from the sons of the spirit of darkness.

Far from militating against religion, Psychodunamy disposes to cherish it, to respect its forms, and to follow its precepts. Many eminent men have been recalled from materialism to Christian faith by the practice of this science. It is certain that prayer renders the psychodunamic action more powerful, for it elevates man above earthly interests, it excites his charity, it strengthens his confidence, and, giving him the hope of being blessed by the Deity, preserves him in the path of righteousness.

It is no less important to remark, that the study of Psychodunamy not only disposes the mind to adopt religious principles, but that it tends also to free us from the errors of superstition, by reducing to natural causes many phenomena which in the dark ages were attributed to Satan.

It has been said that the psychodunamic cures may induce some persons to deny the miracles of Christ and of his apostles. But has such an argument been seriously brought forward? Do not the miracles, as related in the gospel, by their instantaneousness, and the different circumstances which accompanied them, carry along, forcibly, the evidence of the divine power? Unbelievers may deny them, but those who admit them will never try to refer them to natural causes. Did ever any fanatical partisan of Psychodunamy pretend that he could instantly cure a person born blind, restore corpses to life, command the tempest, &c.?

I have seen many somnambulists, and I have not found one who does not bear precisely the same testimony to

the truths revealed to them in that state, viz : The existence, the omnipotence, the bounty of the Creator ; the immortality of the soul ; the certainty of another life ; the recompense of the good, and the punishment of the evil, which we have done in this ; the necessity and efficacy of prayer ; the pre-eminence of charity over the other virtues : to which is joined the consoling idea that those who have preceded us on earth, and merited the enjoyment of eternal happiness, hear our wishes, take an interest in us, and may be our intercessors before God ; the profound conviction that God never refuses to enlighten us in what we ought to know, when, submissive to his will, we ask aid of him ; the firm persuasion of the utility of worship, which, by uniting men to render homage to God, prescribes rules and practice to all, by which they pray in concert to obtain the blessings of Heaven. Can such precepts be dictated by the evil one ?

When the Pharisees and the Gentiles reproached Jesus Christ, the divine model of all perfections, with performing his prodigies by the arts and enchantments of the Egyptians, and the power of Beelzebub, he replied in those remarkable words : " Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself, shall not stand. And if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ? And if I, by Beelzebub, cast out devils, by whom do your children cast them out ? therefore they shall be your judges." (St. Matt. xii. 25-27.)

We read in St. Matthew, xii., in St. Mark, iii., in St. Luke, vi., that the Doctors and the Pharisees watched Jesus whether he would heal patients on the Sabbath-day, that they might accuse him. And he said to them : " Is it lawful to do good on the sabbath-days ?" Thus, he considered the act of healing a patient a good deed ; and hence it would evidently be against the spirit of the

gospel to condemn the psychodynamic practice, since it is used as a means of relieving and curing the diseased.

I could have drawn from the gospel many more proofs that Psychodunamy is no Satanic agency, but the foregoing instances appear to me sufficiently conclusive.

The objections which I have just confuted, can arise only from want of correct information. But, are persons eminent in learning and science more free from prejudices?

It is asserted, that diffusion of knowledge is one of the best means of rooting out the germs of errors, revolutions, fanaticism, and intolerance. But, if J. J. Rousseau, who was at first systematically opposed to physicians in general, was right in changing his opinion—if it is true, as he asserts, that in all countries, and at all times, it is among the members of the medical profession that the greatest amount of scientific acquirement and learning is to be found, the spirit of intolerance and blind fanaticism in favor of erroneous theories, that has stamped each of the continual revolutions of their science, is rather a sad illustration of the alleged results of knowledge. However, it is among physicians that we find, at the present day, the most numerous, and most violent opponents of Psychodunamy. They cavil particularly at the unsoundness and uncertainty of our theory. But, in doing so, do they not fairly resemble the man who sees the mote in the eye of his neighbor without noticing the beam in his own?

To elucidate such a question, let us cast a rapid glance at the history of medical science. Let us mention only the most important of the successive theories that have ruled her dominion—for, to notice all of them would require the combined patience of all the saints of the calendar—and then we shall be able to judge how well it becomes physicians to reproach us with errors.

For nearly fifteen centuries the works of Galen made

law in medicine. During that long period not one dared to doubt the word of the master; his theories were held sacred. Still, Galen, ignorant of anatomy, describes in the human body organs and humors which are not to be found there; and to the disordered action of those supposed humors and organs, he alleges the causes of diseases.

Why such gross errors should have lasted so long, among men who boast of their wisdom and knowledge, is a matter of no small wonder: but, if any one should suppose that the light of truth eventually shone upon physicians, and pointed out to them a better path—if any one should believe that experience came, at length, to undeceive them, and teach a theory more correct, more rational, and founded on the accurate observation of facts, he would be egregiously mistaken. It was to pass from error to folly, that they abandoned Galenism. It was to adopt with enthusiasm the mad reveries of Paracelsus, who pretended to have discovered the philosopher's stone, and to keep it on the hilt of his dagger. But, as nations which have just cast off the yoke of an ancient and degrading tyranny remain wavering, and fearful of conceding too great or too lasting a power to the chiefs that lead them, so physicians raised successively to the worm-eaten throne of Galen a crowd of rulers, without allowing them to enjoy long the medical sceptre. Paracelsus, who, thanks to his wonderful arcana, was to conquer death, died, nevertheless, in the prime of life; and his fame, secrets, and glory, are buried with him in the sad night of contempt and oblivion.

Sylvius, taking advantage of the ardor with which chemistry was studied, explained by its laws all the phenomena of life. According to his theory, our organs are nothing but alembics and crucibles, where humors are distilled, concocted, and undergo a process of fermentation,

which gives rise to health or disease, agreeably to its degree of activity or slowness; perfection or imperfection. Physicians did not fail to embrace the new system laid out by a man of genius, and the chemico-medical school obtained a celebrity which the dreadful consequences of the application of the principles to the practice were not able to check; for, as we have said before, experience, with physicians, when its results are at variance with favorite theoretical views, has always been disregarded.

But soon a rival sect made its appearance, and finally overthrew the Sylvian theories. Like the preceding school, it was in the sciences accessory to medicine that its principles originated. Natural Philosophy was the basis, and the laws of mechanics accounted for all the laws of life. Physicians saw then in the human body nothing but wheels, levers, ropes, and pulleys, the entanglement of which explained all diseases. Frederick Hoffman and Herman Boerhaave were not the founders of this school, but they caused it to shine with unprecedented splendor; and it may be said of them, for the sake of truth, that, less fanatical in their practice than the followers of Sylvius, they knew how to depart wisely from mere theoretical views whenever the case required it; but, again, for the sake of truth it must be also acknowledged, that no physician can read to-day the theories of Boerhaave and Hoffman without a smile of wonder and pity,—although these very theories alone gave them, in their days, their high fame and renown.

Stahl, struck with the importance of the principle of life in the production of the phenomena that characterize it—a principle which the theories of the two preceding schools had utterly disregarded, created a new medical system, in which the state of the soul accounts for all physical disorders. Fever, according to his ideas, is the result of the struggle of the soul to expel from the human

body the causes of disease. To follow him in all his metaphysical explications requires a very uncommon degree of acuteness, perspicacity, and patience: still, physicians, with an incredible ardor, espoused his theories, and lost themselves in the wild dreams of fancy and abstruse hypotheses.

To Stahl succeeded Cullen. This Professor sees in a local or general weakness of our organs or humors, the cause of all maladies. Docile to the voice of a new master, physicians descended from the high regions of metaphysics to behold on earth nothing but prostration and debility.

Then appeared the famous Brown. According to him, all our ailments are either "Sthenick," or "Asthenick:" "Sthenick" when proceeding from an increase of the natural activity of our organs, and "Asthenick" when due to a decrease of that natural activity. The adepts of this school pretended that their master had at length established medical science on a firm and immutable basis; and, lavishing on past theories the most bitter sarcasms, they claimed for themselves, and relied confidently on, the unqualified approval of ages to come: yet, before twenty years had passed, hardly one physician out of a hundred could tell in what consisted the system of the Scotch professor.

Brownism had already faded when Pinel wrote his "Nosographie Philosophique." New nomenclatures, new classifications in chemistry and botany, were at that time the order of the day. Medicine was of course to submit to the yoke of fashion. The new names, and the new views of the French Novator, were unreservedly adopted, and, accordingly, when a physician was called to attend a patient, he thought that he had performed his whole duty when he had ascertained and pronounced, as a botanist does with a flower. or a chemist with a salt, to what

class, family, genus, and variety, the disease under his examination belonged. The relief of the sufferer, if not entirely out of the question, was deemed at least of so secondary an importance, that "Hippocratic Medicine," as the followers of Pinel used to style his system, was merely, according to its detractors, "the art of seeing patients die."

Broussais, however, indignant at the insignificance to which Pinel had reduced the physician's part, vigorously attacked and pulled down, with great éclat, the already vacillating and tottering edifice, so laboriously built by his predecessor. Broussais began to teach Physiological Medicine, and to demonstrate how inflammation, either acute or chronic, was the sole cause of all our ailments, and that consequently the sole object of attention, in all cases, was to subdue and overcome the aforesaid inflammation, not only by the lowest possible diet, but by the repeated application of scores of leeches, no matter how weak the patient might be. Crowds of physicians flocked round to hear the thundering eloquence of the new Professor; at no time was the zeal of new adepts more fervent, at no time was the practice more murderous: and it may be said, without exaggeration, that Napoleon, in his days of glory, spilled less blood, and killed fewer men to conquer Europe, than the disciples of Broussais in their attempts to conquer diseases, both in private practice and public hospitals.

In the mean while, from behind the mountains of Saxony rose a new star to enlighten, in its turn, the medical world. Hahneman reveals Homeopathy to the admiring physicians, and they abandon Broussais to applaud with eagerness the framer of another doctrine. "*Similia similibus curantur*" becomes their motto, and they learn how disorders disappear under the influence of small doses of remedies which cause in the human body symptoms simi-

lar to those exhibited during the disease. The Allopathists illustrate this system by saying that it amounts to precisely this: "If you are drunk with brandy, you will sober yourself by taking a little drop more."

But already the Homeopathic star grows pale. Hydropathy is now in the field, and people are taught by Vincent Priessnitz, of Graefenberg, how to get rid of their bodily infirmities by drowning the outward and the inward man in cold water. Success to them!

If we direct our attention to the various remedies that have been in vogue—if we enter into the "sanctum sanctorum" of the "Materia Medica," we shall perceive that from the smallest animalcule up to the whale—from the imperceptible moss that creeps over the barren rock, up to the oak, proud colossus of our forests—from mire to gold, there is no substance in the three natural kingdoms that has not been praised as a specific—there is nothing, however absurd, disgusting, or even poisonous, that has not been enthusiastically recommended by some physician.

And now, gentlemen of the medical garb, you who are so fond of bestowing upon us the most injurious epithets—you, who call Psycodunamy absurd charlatanism—you, who indulge so profusely in expressions of contempt when speaking of Dunamisers or believers in our doctrine, styling them ignorant, credulous, and fanatical—what could we not justly say of you and yours, if we were fond of retaliating? Is not this brief historical sketch of your science true in every respect? Do we not constantly find error succeeding error, each time adopted, by you, with the same enthusiasm, the same blindness, the same spirit of intolerance towards the opinions of those who refused to worship the idol of the day? Is not that a "*beam*"—a "*sad beam*" in your eyes, gentlemen?

The only thing you can say for yourselves, is that in this exposé, I have not mentioned the most important

school; the one to which, of course, you will pretend to belong—I mean the “*Eclectic School*.” But stop here, gentlemen; the “*Eclectic School*” is no more *yours* than *ours*. Perhaps I ought to say it is exclusively *ours*; for, what are the fundamental principles admitted by its disciples?

They profess to seek for truth among the wrecks of past doctrines, separating carefully the wheat from the chaff, and preserving only what is of a decidedly practical usefulness—and so do we. They adhere to facts, observing and describing them attentively without any regard to theoretical views—and so do we. They consider experience as every thing in science in general, and in medicine in particular, and avoid speculative theories, not only as useless, but even as dangerous, since they are liable to mislead in the impartial examination and record of facts—and so do we. They know that a single well-authenticated fact, however ridiculous it may appear at first sight, and however at variance with admitted opinions, is enough, nevertheless, to overthrow the most scientific edifice—and so do we. They never forget that scientific bodies once denounced the system of Galileo, as absurd and impious; the falling of Aerolithes, as an impossibility; the steam-boat of Fulton, a folly; the existence of the American continent, a visionary dream, &c.—neither do we forget these facts.

But, gentlemen, if you persist in your pretensions to “*Eclecticism*,” let me ask if you practise the principles of this school in regard to Psycodunamy? Do you consult experience? Do you investigate facts with candor? On the contrary, because investigation is laborious, and militates against your received notions, do you not take refuge in a flat denial, in order to free yourselves from the responsibility of inquiry, or to escape the vexation of having your preconceived opinions disturbed or annihilated?

Finally, the greater number of the most eminent physicians of this school, not only in France but all over Europe, have openly and publicly declared themselves in favor of our doctrine, and consequently belong to us.

In proof of this assertion I will, in the following chapters, relate facts which, although they were recorded in the valuable book of Dr. Foissac more than twelve years ago, are not sufficiently known in this country—facts of which any physician, "*Eclectic or not*," is hardly excusable for remaining in ignorance.

CHAPTER III.

FIRST ACADEMICAL REPORT ON PSYCODUNAMY, IN 1825.

As far back as the 11th of October, 1825, Dr. Foissac, of the Medical Faculty of Paris, wrote the following letter to the members of the Royal Academy of Medicine.

"GENTLEMEN :—You are all acquainted with the report made forty years ago, on '*Animal Magnetism*,' by the commissioners chosen from the Royal Society of Medicine. That report was unfavorable ; but one of the members, M. de Jussieu, refused to sign it, and drew up a counter report. Since that time, in spite of the opprobrium that was cast upon it, '*Animal Magnetism*' has been the subject of many inquiries and laborious investigations. Lately, some members of the actual Academy of Medicine made it the object of their special studies, and the result of their experiments is such, as to cause a general desire for further trials and observations, conducted with the same spirit of prudence and impartiality.

"Should the Royal Academy, which with so laudable a perseverance devote their time to any thing calculated to promote science in general, and particularly to relieve the sufferings of mankind, deem proper to investigate the matter again, I have the honor to inform them that I have now an opportunity of showing them a somnambulist, with whom I am willing to try such experiments as they may direct.

"I am, very respectfully, &c.

"FOISSAC, M. D."

After the reading of this letter, Dr. Marc insisted on the necessity of proceeding to a close examination of Animal Magnetism, in order to ascertain and proclaim its importance or worthlessness. "It is so much the more proper," said he, "as Magnetism is now chiefly in the hands of persons ignorant of medicine, and who make of it an unlawful means of speculation." He proposed, accordingly, to appoint a committee whose duty it should be to make a special report on the subject to the Academy.

Dr. Renaudin opposed the proposition of Dr. Marc, and exclaimed: "Don't let us devote our time to stupidities; Animal Magnetism is dead and buried long ago, and it does not become the Royal Academy to take it out of its grave!"

This sally having excited reclamations in the assembly, the annual President, Dr. Double, made the remark, that as the Academy was not prepared for the proposition made to them, it would perhaps be more à propos to appoint a committee that should examine if it would or would not become the Royal Academy to pay attention to Animal Magnetism.

This proposition was adopted by an immense majority, and the President appointed Messrs. Adelon, Pariset, Marc, Husson, and Burdin, senior, to be members of this committee. Dr. Renaudin was at first designated as one of the members of the committee, but he indignantly refused to act, protesting against the impropriety of the measure.

On the 13th of December, 1825, the committee made the following report to the Royal Academy of Medicine, through Dr. Husson, a reporter, who by his talents, uprightness, zeal, and acuteness of observation, made himself conspicuous twenty-five years before, when the study and naturalization of vaccination in France was the question of the day:—

"GENTLEMEN :—At your session of the 11th of October last you deputed a committee, composed of Messrs. Marc, Adelon, Pariset, Burdin, and myself, to report to you on the subject of a letter, which M. Foissac, M. D., of the Faculty of Paris, had addressed to the department with the view of inducing them to repeat the experiments made in 1784 on Animal Magnetism, and placing at their disposal, in the event of their complying with his request, a somnambulist, to aid the researches upon which certain commissioners chosen from among you should think proper to enter.

"Before coming to a decision on the object of this letter, you desired such information as might establish the propriety, or impropriety, of the Academy's submitting to a new investigation a scientific question which was adjudged and reprobated forty years ago by the Royal Academy of Sciences, the Royal Society of Medicine, and the Faculty of Medicine, and which has subsequently furnished matter for ridicule, and been at length abandoned, or rather thrown up by many of its advocates.

"In order to qualify the Academy for pronouncing judgment in this case, the committee have thought it their duty to compare all the information they could obtain in reference to the experiments made by order of the king, in 1784, with the most recent publications on Magnetism, and with the experiments of which several of its members, together with several of you have been witnesses. They have, in the first place, established as matter of fact, that although modern works should be but a repetition of those which received sentence from the learned bodies invested with the royal confidence in 1784, a new investigation might still be of use, since, on the subject of Animal Magnetism, as on all which are submitted to the judgments of frail humanity, we are allowed to appeal from the decisions of our predecessors, and demand a fresh and more rigorous scrutiny.

“Alas! what science has been more subject than medicine to these variations, which have so frequently reversed its doctrines! We cannot glance at the annals of our art, without being struck, not only by the diversity of the opinions which have prevailed within its province, but, still more, by the weakness of the positions which were regarded as unassailable at the time of their being taken up, and which subsequent decisions have completely altered. Thus it is scarcely an exaggeration to say that we ourselves can remember when the circulation of the blood was declared to be impossible; inoculation for the small-pox considered as a crime; and those enormous periwigs, under which many of our heads have sweat, proclaimed as infinitely more healthful than the natural hair: and yet it has been well ascertained and admitted, since, that the blood does circulate; we hear of no lawsuits against those who practise inoculation, and we are all thoroughly convinced of the possibility of enjoying very good health, without burdening our heads with the grotesque encumbrance which engrosses at least a third of the surface of the portraits that remain to us of the old masters.

“Passing from mere opinions to judicial sentences, who has yet forgotten the proscription issued against every preparation of antimony, at the instance of the famous Dean Guy Patin? Who does not remember, that a decree of parliament, brought about by the Medical Faculty of Paris, prohibited the use of the emetic, and that some years afterwards, Louis XIV., having fallen sick and been restored to health by this medicine, the act of parliament was repealed in consequence of a decision on the part of this very Faculty, and the emetic reinstated in the rank it now holds in the *Materia Medica*? Lastly, did not this same parliament, in 1763, prohibit the practice of inoculation for the small-pox in the cities and suburbs within its jurisdiction? And, eleven years afterwards, in 1774,

at the distance of four leagues from the place of its sittings were not Louis XVI., and his two brothers, Louis XVIII. and Charles X., inoculated at Versailles, within the jurisdiction of the parliament of Paris ?

“ You see then, gentlemen, that the principle deduced from the authority by which judgment is pronounced in a different sphere from ours, however worthy of respect, may be abrogated ; and consequently, that when a fresh investigation of Magnetism is proposed, your solicitude in behalf of science ought not to be fettered by a judgment already passed, admitting even that, as in the two instances just alluded to, the objects to be judged of were identically the same as those on which a committee of inquiry had before decided.

“ But Magnetism is now presented to your investigation under a different aspect from that which it wore when its merits were settled by those learned bodies ; and, without inquiring by what amount of impartial examination of facts their sentence was preceded, or if they conducted this examination conformably with the principles of wise and enlightened observation, the committee leave it to you, gentlemen, to decide whether we ought to place exclusive and irrevocable confidence in the conclusions contained in a report in which we read the following singular notice, or strange development of the plan of operation which the commissioners intend to adopt :

“ ‘ The distinguished patients who come to be treated for their health, say the royal commissioners, might find it irksome to be questioned : observation might induce a feeling of restraint, or displease them ; and the commissioners themselves would be deterred by a sense of propriety. They have therefore resolved, that, as their constant attendance was not essential to this mode of treatment, nothing further was required than that some of them should come occasionally, for the purpose of confirming the first

general observations, make new ones, should the opportunity present itself, and give an account of them to the assembled commission.' (V. Bailly's report, in 4to., p. 8.)

"It was thus established as a principle, that in the investigation of so important a matter, the commissioners would ask no questions of the persons to be experimented on; that they would take no care to watch them; that they would not be constant in their attendance at the meetings held for the purpose of making the experiments; that they would go thither, from time to time, and report what they had individually seen to the assembled commission. Your committee, gentlemen, cannot help confessing that experiments are not thus conducted at the present day; that new facts are elicited and observed, and that, however great the lustre which the reputation of Franklin, Bailly, Darcet, and Lavoisier reflects on a generation beyond their own, in spite of the respect in which their memory is enshrined, and the general assent accorded to their report for forty years, it is certain that the judgment they passed has error for its very basis, by reason of their superficial mode of studying the subject they were called upon to investigate.

"And if we follow them into the presence of those they magnetized, or caused to be magnetized, particularly the commissioners of the Royal Society of Medicine, we see them exhibiting any thing but courtesy; we see them, in spite of all remonstrances, making attempts and trying experiments in which they omit the moral conditions required, and announced as indispensable to success; we see, in short, one of the latter gentlemen who has been the most constant eyewitness of the experiments, and with whose honesty, candor, and precision we are all acquainted, we see M. de Jussieu withdraw from his colleagues, and publish an individual and counter report, which he concludes by declaring, 'that the experiments he has

made and witnessed, prove that man produces a sensible action on his fellow by friction, contact, and sometimes, although more rarely, by mere approach from some distance; that this action, attributed to a universal fluid, the *nature of which is not understood*, seems to him to be *analogous* to the animal heat existing in bodies; that this heat emanates from them continually, extends its influence to a considerable distance, and may pass from one body into another; that it is elicited, increased, or diminished in a body, by moral as well as physical causes; that, judged of by its effects, it participates of the property of tonic remedies, and, like them, produces salutary or injurious effects, according to the quantity of heat communicated, and the circumstances under which it is employed; in a word, that a more extended and considerate use of this agent will give a clearer insight into its real action and amount of usefulness.' (See p. 50.)

"Such being your position, gentlemen, which of these two reports ought to terminate your indecision? That in which it is announced that the patients will not be questioned—that there is no necessity for closely watching them—that it is impossible to be regular in attendance at the experiments; or that of an industrious, attentive, scrupulous, and exact man, who has the courage to withdraw from his colleagues—to despise the ridicule which he is certain of drawing upon himself—to set at naught the influence of power, and publish an individual report, diametrically opposite in its conclusions to that of the other commissioners? Your committee were not appointed for the purpose of expressing their sentiments on this point, but they find in this contrariety of opinion an additional motive for taking into consideration the proposition of M. Foissac.

"Here, then, gentlemen, are already two reasons for submitting Magnetism to a new investigation; one of

which, you are aware, is founded on this truth, that any decision whatever in relation to science, is but a transitory thing; the other, that the commissioners appointed by the king to inquire into the merits of Animal Magnetism, did not, it seems to us, scrupulously obey the mandate, and that one of their number drew up a counter report. Let us next see whether we cannot find a third, in the difference which exists between the Magnetism of 1784, and that upon which an attempt is now made to fix the attention of the Academy.

“It is not our province to enter into details upon the history of this discovery; upon the manner in which it was hailed in Germany and France; we have only to make good the assertion that the theory, the processes, and results which were condemned in 1784, are not the same as those which modern magnetizers announce to us, and of which they court your examination. In the first place, the theory of Mesmer, faithfully laid down by the commissioners, and copied by them from the text in his first work, is as follows:

“Animal Magnetism is a fluid universally diffused. It is the medium of a mutual influence between the celestial bodies, the earth, and animated bodies. Its continuity is such as to suffer no void. Its subtilty admits of no comparison. It is capable of receiving, propagating, and communicating all the impressions of motion. It is susceptible of flux and reflux. The animal body feels the effects of this agent, and it is by insinuating itself into the substance of the nerves that it instantaneously affects them. The human body, in particular, exhibits qualities which may be recognised as analogous to those of the loadstone; different and opposite poles may be distinguished in both. The action and virtue of Animal Magnetism may be communicated by one body to other bodies, animate and inanimate; its action takes place at a great distance, without

the aid of any intermediate body ; it is augmented, reflected by glasses, communicated, propagated, and increased by sound ; and its virtue may be accumulated, concentrated, and transported. Although this fluid is universal, all animated bodies are not equally susceptible of it. There are even some, although very few, which are possessed of so opposite a property, that their mere presence destroys all the effect of this fluid on other bodies.

“ ‘ Animal Magnetism cures nervous disorders directly, and others indirectly ; it perfects the operation of medicine ; it brings on and directs salutary crises in a manner that enables us to master them : by its means the physician ascertains each individual’s state of health, and judges with the utmost accuracy of the origin, nature, and progress of the most complicated diseases ; it prevents their growth, and effects their cure, without ever exposing patients to any dangerous effects, or injurious results, whatever may be their age, temperament, or sex : nature presents to man, in Magnetism, a universal cure and means of preserving life.’ (See page 1.)

“ Thus, gentlemen, this theory was connected with a general system of the universe. In this system all bodies had a reciprocal influence on each other : the medium of this influence was a universal fluid, pervading alike the stars, animated bodies, and the earth ; admitting, too, of no vacuum. All bodies had their opposite poles, and the ebbing and flowing currents took a different direction in accordance with these poles, which Mesmer compared with those of the magnet.

“ At the present day the existence and action of this all-pervading fluid, this mutual influence between the heavenly bodies, the earth, and animated beings, these poles and conflicting currents, are each and all rejected by those who write upon or practise Magnetism. Some deny the existence of any fluid ; others maintain that the magnetic agent

which produces all the phenomena in question is a fluid which exists in all individuals, but which is secreted, and emanates at will, from him only who desires to impregnate, as it were, another individual; that, by an act of his volition, he puts this fluid in motion, directs, fixes it at discretion, and enshrouds it with this atmosphere; that if he finds in this individual moral dispositions analogous with those which animate him, the same fluid develops itself in the individual magnetized; that their two atmospheres become blended, and thence arise those relations which identify them with each other; relations by which the sensations of the former are communicated to the latter, and which, according to modern magnetizers, are sufficient to account for that clairvoyance, which, we are assured by many observers, has been witnessed in those who have been put into a somnambulic state by means of Magnetism.

“Here, then, is a first difference established, (between Magnetism as it is, and as it was;) and this distinction has seemed to your committee the more worthy of examination, because of late the structure and functions of the nervous system have become the study of physiologists, and the opinions of Reil, and D’Autenreith, and M. de Humboldt, as well as the recent works of M. Bogros, seem to place beyond a doubt, not only the existence of a nervous circulation, but also the exterior expansion of this circulating fluid; an expansion which takes place with such force and energy as to create a sphere of action that may be likened to that in which we observe the action of electrified bodies.

“If from the theory of Magnetism we pass to the processes, we shall remark another total difference between those employed by Mesmer and Deslon, and those in vogue at the present day. We will again draw upon the royal commissioners for information as to the *modus ope-*

randi which they saw practised. 'There appeared in the midst of a large hall, a circular case made of oak, and raised a foot, or a foot and a half, from the floor, which is called the baquet, or tub. The lid of this case is perforated by a number of holes, from which issue rods of iron, jointed and moveable. The patients are placed in several circles round this tub, and each has his rod of iron, which by means of the joint may be directly applied to the diseased part. A cord passed round their bodies connects them all; sometimes an additional chain is formed by the joining of hands, that is to say, by each one's placing his thumb between the thumb and forefinger of his neighbor, and leaving it thus compressed. The impression received from the left, is communicated to the right, and thus goes the round of the circle. A piano is placed in a corner of the hall, and airs are performed thereon, varying in measure and expression; to which, occasionally, the voice lends its assistance. All the magnetizers hold in their hand an iron rod, from ten to twelve inches in length. This rod, which is the magnetic conductor, concentrates the fluid at its point, and renders its emanations more powerful. The sound of the piano is likewise a conductor of Magnetism; the patients, who are numerous, and arranged in several circles round the tub, receive the magnetic influence by all these means and appliances at once, namely—the rods of iron branching from the tub and conveying the fluid thence, the cord entwined around their bodies, the union of the thumbs, and the sound of the piano. The patients are also directly magnetized by means of the finger, or the iron rod passed before their faces, above or behind their heads, and over the diseased parts; but, above all, they are magnetized by the application of hands, and pressure on the lungs, and the abdominal regions; an application which is often continued for a long time, sometimes for several hours.' (See page 3.)

“Thus, gentlemen, the experiments then consisted of a mechanical pressure exerted, and that repeatedly, on the loins and abdomen, and from the *appendice sternale* to the pubis. These experiments were made, too, in presence of a large assembly, on a great number of persons at once, and before a crowd of witnesses; and it was impossible that the imagination should not be greatly excited by the sight of the apparatus, the sound of the music, and the spectacle of the crises, or rather convulsions, which could not fail to be elicited, and repeated by the power of imitation; and often assumed so frightful an aspect, that these magnetizing rooms received abroad the name of ‘Hell of convulsions.’

“At the present time, on the contrary, our magnetizers desire no witnesses of their experiments; they invoke to their aid neither the influence of music, nor the imitative propensity of man; the magnetized are alone, or accompanied by one or two relatives; they are no longer encircled with cords; the tub with its iron branches, jointed and moveable, has been abandoned. Instead of the pressure employed on the lungs and abdomen, the operators confine themselves to passes, which at first sight appear insignificant, and produce no mechanical effect; they draw their hands lightly along the arms, thighs, and legs; they touch gently the forehead, and epigastrium, and emit towards these parts their magnetic atmosphere, as they term it. In this kind of touch there is nothing to offend decency, since it takes place over the clothes, and indeed it is sometimes unnecessary that there should be any contact at all; for the magnetic influence has been, and that frequently, procured by manual passes made at the distance of several inches from the body of the person magnetized—nay, several feet, and even without his knowledge, by the sole power of volition, and consequently without contact.

“Thus, with regard to the processes essential to the

production of magnetic effects, you see that there exists a great difference between the former mode, and that adopted in our day.

“But it is in a comparison of the results obtained in 1784, with those which modern magnetizers profess to be constantly observing, more than in any thing else, that your committee thinks it has found a most powerful motive for determining you to subject Magnetism to another scrutiny. The commissioners, whose expressions we will again borrow, tell us, ‘that in the experiments they have witnessed, the patients present a picture extremely varied by their different states: some are calm, tranquil, and feel no effect; some cough, spit, experience a slight pain, a local or general heat, and perspire in consequence; others are tormented and agitated by convulsions. These convulsions are of extraordinary duration and violence; one convulsion no sooner commences, than several others manifest themselves. The commissioners have seen them last for more than three hours: they are accompanied by an expectoration of watery, impure, and slimy phlegm, forced up by their violent efforts; this has sometimes been seen mixed with fibres, or small veins of blood. They are characterized by precipitate and involuntary movements of the limbs, and of the whole body; by the contraction of the throat, twitchings of the lungs and epigastrium; by the troubled and wild expression of the eyes, piercing cries, tears, hiccough, and immoderate laughter; they are preceded, or followed, by a state of languor and revery, a kind of dejection, and even drowsiness. The least unexpected noise startles them; and it has been remarked that the patients were affected by a change of key, or measure, in the airs played on the piano, that a bolder movement agitated them still more, and added to the violence of their convulsions. Nothing can be more astonishing than the spectacle of these spasmodic affections. Without hav-

ing seen, one can form no idea of them ; and while witnessing them, one is alike surprised at the deep repose of a portion of the patients, and the excited state of the rest ; at the various incidents that repeatedly occur, and the sympathies that are established. Patients are seen singling out others in the crowd, rushing towards them, smiling mutually, conversing affectionately, and reciprocally soothing each other's crises. All are submissive to the magnetizer ; however drowsy they appear, his voice, his look, nay, a mere gesture, rouses them. No one can help acknowledging, in these constant results, the manifestation of a great power, which agitates the patients, nay, completely subjugates them, and of which the magnetizer is apparently the depository. This convulsive state is improperly called "crisis" in the theory of Animal Magnetism.' (See Bailly's Report, page 5, 4to.)

"At the present day no convulsions are elicited. If any nervous movement shows itself, attempts are made to check it ; all possible precautions are taken that the persons subjected to the action of Animal Magnetism may not be disturbed ; and they are no longer made an object of exhibition. But, although these crises, these shrieks, these lamentations, this spectacle of convulsions, which the commissioners confess to be so extraordinary, no longer strike the beholder, there has been observed, since the publication of their report, a phenomenon which, say the magnetizers, borders on the miraculous ; your committee allude to the somnambulic state produced by the action of Magnetism.

"M. de Puysegur was the first to observe it on his estate, at Busancy, and made it public towards the end of 1784, four months after the publication of the report of the royal commissioners.

"Twenty-nine years afterwards, in 1813, the respectable M. Deleuze, to whose veracity, probity, and honor,

your committee gladly render homage, devoted an entire chapter to it in his 'Critical History of Animal Magnetism,' a work in which the author has set forth, with as much sagacity as talent and method, all that the reader could have gleaned by dint of hard labor from the many writings published on the subject at the close of the last century.

"More recently, in the month of May, 1819, an old and distinguished student of the Polytechnic School, who had just received his degree of doctor from the Medical Faculty of Paris, M. Bertrand, delivered with great éclat, and before a numerous audience, a public course of lectures on Magnetism and somnambulism. He resumed it, with the same success, at the close of the same year, in 1820-21, when the state of his health no longer permitting him to devote himself to public lecturing, he published, in 1822, his 'Treatise on Somnambulism,' the first work expounded on the subject; a work, in which, besides the experiments peculiar to the author, is found embodied a great collection of facts but little known, and relating to persons of various religious sects, said to be possessed, inspired, or enlightened. Before M. Bertrand, our estimable, industrious, and modest colleague, M. Georget, had analyzed this astounding phenomenon, in a truly philosophical and medical manner, in his important work entitled, 'The Physiology of the Nervous System;' and it is from this work, as well as the treatise of Dr. Bertrand, and the publication of M. Deleuze, that your committee have derived the following notions of somnambulism.

"If we may believe modern magnetizers, (and on this point they are unanimous,) when magnetism has induced somnambulism, the individual who is in this state acquires a prodigious extension of the faculty of sense. Several of his external organs, commonly those of sight and hearing, are lulled to rest, and all the sensations dependent thereon

are produced internally. The somnambulist has his eyes closed, and he sees not with his eyes, nor hears with his ears; and yet he sees and hears better than a man awake. He sees and hears those only with whom he is in communication, and usually looks only at those objects to which his attention is directed. He submits to the will of the magnetizer in all that cannot hurt him, and that does not run counter to his ideas of justice and truth. He feels the will of his magnetizer; perceives the magnetic fluid; sees, or rather is sensible of the internal state of his own body, and that of others; but his observations therein are generally confined to such parts as are not in their natural state, the harmony of which has been disturbed. He recovers the recollection of things forgotten when he was awake. He has previsions and presentiments, which may in many cases prove erroneous, and are limited in their extent. He enjoys a surprising facility of enunciation, and is by no means exempt from the vanity arising from the conscious development of this singular faculty. He improves himself, for a certain time, if wisely directed; but if otherwise, he goes astray. When he returns to a natural state, he loses entirely the recollection of all the sensations and ideas which he had in the somnambulic state; so that these two states are as foreign to each other as if the somnambulist and the awakened man were two distinct beings. Frequently, in this singular state, the operator has succeeded in paralyzing—in absolutely closing the senses to all impressions from without, to such a degree, that a flask containing several ounces of concentrated ammoniac has been applied to the nose for five, ten, or fifteen minutes, and even longer, without producing the least effect, without at all impeding respiration, or even producing sneezing. The skin has likewise been rendered completely insensible, although pinched till it became black; although pricked, and, what is more, exposed to the heat of burning

moxa, to the extreme irritation produced by hot water saturated with mustard—a heat and irritation which were severely felt, and excessively painful, when the skin resumed its normal sensibility.

“Surely, gentlemen, all these phenomena, if real, are well worthy of attentive study; and it is precisely because your committee consider them quite extraordinary, and hitherto unexplained—we will add, even incredible until seen—that they have not hesitated to lay them before you; fully persuaded that you will, in like manner, see fit to submit them to a serious and thoughtful investigation. We would add, that the royal commissioners not having been able to become acquainted with them, as somnambulism was not observed till after the publication of their report, it becomes urgent to study this astonishing phenomenon, and to elucidate a fact, which unites in so intimate a manner psychology with physiology; a fact which, in a word, if once established, is capable of throwing such light on the therapeutic art.

“And if it is proved, as modern observers assure us, that in this somnambulic state, the principal phenomena of which we have just set before you analytically, the magnetized enjoy a lucidity of perception which gives them positive ideas of the nature of their own diseases, the affections under which others who are put in communication with them labor, and of the mode of treatment proper to be adopted in both cases; if it is unquestionably true, as persons affirm from actual observations made in 1820, at the Hôtel Dieu of Paris, that during this singular state sensibility is deadened to such a degree as to admit of a somnambulist's being cauterized without pain; if it is equally true, as is stated by eye-witnesses to have occurred at the Salpêtrière, in 1821, that somnambulists are endowed with such a degree of foresight, that females well known as epileptic subjects, and who had been treated as such for a long

time, have been enabled to predict, twenty days beforehand, the day, hour, nay, the minute, at which they would experience an epileptic fit, and did so; if, in short, it is also ascertained by the same magnetizers, that this singular faculty may be advantageously employed in the practice of medicine, there can be no kind of doubt that this point of itself merits the attention and investigation of the Academy.

“To these considerations, all founded on the interest we feel in behalf of science, permit us to add another, the offspring of national pride. Ought the French faculty to remain unacquainted with the researches which the physicians of northern Europe are making on the subject of Magnetism? Your committee think not. In almost all those kingdoms, Magnetism is studied and practised by very skilful men, and men by no means prone to credulity; and if its utility is not generally acknowledged, we are at least assured, that its reality is not there called in question. It is no longer a subject upon which enthusiastic writers merely build theories and report facts, it has its advocates among physicians and *savans* of a high order of talent.

“In Prussia, M. Hufeland, after having protested against Magnetism, yielded to what he calls the force of evidence, and declared himself its partisan. A considerable hospital has been established at Berlin, in which patients are successfully treated by this method; and several physicians have adopted it in their practice, by authority of the government; for none but physicians of established reputation are permitted to practise Magnetism publicly.

“At Frankfort, Dr. Passavant has given to the world a very remarkable work, not only for its exposition of facts, but, still more so, for the moral and psychological inferences which he draws from them.

“At Groningen, Dr. Bosker, a man of high reputation, has translated into Dutch the ‘Critical History of Magnet-

ism,' by our honorable countryman, M. Deleuze, and added thereto a volume of observations, made on the *treatment* adopted in conjunction with his brother physicians.

"At Stockholm, the degree of Doctor of Medicine is attained by theses on Magnetism, as in all universities by disputations on the various branches of science.

"At Petersburg, Dr. Stoffregghen, first physician to the emperor of Russia, and several other members of the Faculty, have given an opinion in favor of the utility, as well as the existence of Animal Magnetism. Some abuses resulting from the incautious exercise of it, caused its suspension in the public institutions; but the physicians still have recourse to it in their individual practice, when they deem it useful.

"Near Moscow, Count de Panin, once minister from Russia, has established on his estate, and under the direction of a physician, a course of magnetic treatment, by which, it is said, many important cures have been effected.

"Shall we remain behind the people of the north, gentlemen? Shall we devote no attention to an *ensemble* of phenomena which has attracted that of nations we are justly proud in believing to be behind us in civilization and the paths of science? Your committee, gentlemen, know you too well to entertain such a fear.

"Lastly, is it not deplorable that Magnetism should be practised under your very eyes, as it were, by persons totally ignorant of medicine; by women escorted clandestinely through Paris, by individuals who seem to make a mystery of their existence? And has not the time arrived, when, according to the wish expressed years ago by honest men, and physicians who have incessantly studied and observed in silence the phenomena of Magnetism, the Faculty of France, shaking off the restraint which the judgments of their predecessors seem to have imposed, ought at length to examine, and decide for them-

selves on facts attested by persons to whose morality, veracity, independence, and talent, the world at large pay ready homage? Let us add, gentlemen, that it is one of the objects of your institution to become acquainted with every thing having reference to the inquiry into extraordinary and secret remedies; and that were all you have heard of Magnetism mere jugglery, invented by quacks for the purpose of imposing on public credulity, your surveillance needs but a hint to procure the unhesitating performance of one of your chief duties, the exercise of one of your most honorable prerogatives, that which is conferred on you by the royal ordinance for your incorporation, the examination of this means, or agency; which is announced to you as an agency of healing.

“The following summary, therefore, gentlemen, embodies the sentiments of your committee :

“1. That the judgment passed in 1784 by the commissioners appointed by the king to inquire into Animal Magnetism, by no means dispenses with the obligation to investigate the subject anew, because, in the sciences, no decision whatever is absolute or irrevocable.

“2. Because the experiments on which this judgment was based seem to have been made in a desultory manner, without the simultaneous and necessary assembling of all the commissioners, and in such a spirit, as according to the principles of the subject they were called on to examine, could not but cause their complete failure.

“3. That the Magnetism thus denounced in 1784, differs entirely in theory, *modus operandi*, and results, from that which exact, honest, attentive observers, enlightened, industrious, and persevering physicians, have studied for some years past.

“4. That it concerns the honor of the French Faculty not to remain behind German physicians in the study of phenomena which are announced by enlightened and im-

partial advocates of Magnetism, as having been produced by this new agent.

"5. That, considering Magnetism as an occult remedy, it is the duty of the Academy to study and experiment upon it, in order to wrest the use and practice thereof from persons altogether ignorant of the art, who abuse this means, and make it an object of lucre and speculation.

"Upon all these considerations, your committee are of opinion that the section ought to adopt the proposition of Dr. Foissac, and appoint a special committee to devote itself to the study and examination of Animal Magnetism."

(Signed,)

"ADELON,
PARISET,
MARC,
BURDIN-AINE.

"HUSSON, *Reporter.*"

CHAPTER IV.

ACADEMICAL DISCUSSION OF THE FIRST REPORT.

THE report of the committee made a deep impression upon the Academy ; but the discussion was postponed to the next session.

Session of the 10th of January, 1826.

§ 1. " M. Desgenettes, the first speaker, whose name appears on the list of those opposed to the conclusions of the report, admits, however, that the judgment passed on Animal Magnetism in 1784, does not absolutely interdict a fresh investigation ; but he regrets the instances given by the Reporter of the revocation of judgments in matters of science, and particularly that of the proscription of the emetic, and inoculation for the small-pox, by the parliament of Paris. He then endeavors to exonerate the commissioners of 1784 from the reproach cast upon them by the Reporter, of not having conducted their examination with becoming care. He thinks that a regard for propriety, and a commendable discretion, forbade a more rigorous scrutiny. He cites the opinion of Thouret, that Magnetism is from beginning to end mere jugglery.

" It is a false pretension, adds M. Desgenettes, that the Magnetism of to-day differs from that of 1784 ; it has changed its form merely, and the somnambulists of the present age are the authors of as many miracles as were wrought in olden times, by means of magnetized trees. M. Desgenettes eschews, as liable to suspicion, the magnetic labors undertaken in Germany, a country which gave birth to the theories of Boerhaave and Kant, and the cures of Prince Hohenlohe, &c. 'The report,' says he, 'has

done much harm, by reviving the hopes of Magnetism, and turned the heads of the rising generation, who are thereby led to believe, that it is useless henceforth to read and make researches. We shall soon have to suspend our courses of lectures, and close our schools before they are demolished.'

§ 2. "M. Virey approves of the proposition to institute fresh inquiries into Animal Magnetism. Already, in a letter addressed to the President of the Department, he has designated some of the experiments which it would be of use to make, in order to arrive at a more enlightened opinion as to the real phenomena of Magnetism; but he regrets that the Reporter should only have spoken of the labors of the Commissioners of the Academy of Sciences, and the Royal Society of Medicine, and passed over in silence those of numerous literati who have occupied themselves with this question. He would have had the committee furnish observations on the analogy that might exist between the effects of Magnetism, and those observed in certain electric animals; in those, too, whose gaze has the singular property of fascinating and attracting their prey. He would have wished, above all, that it had protested against the ridiculous practices and shameful mummeries which disgrace the cause of Magnetism, and that it had announced that its intention would be directed to the psychological or physiological research into the influence which Magnetism really appears to exercise on the nervous system; for the rest, he does not think the Academy can shrink from the question submitted to its examination, and he votes for the formation of a committee, to which opponents of the cause shall be admitted.

§ 3. "M. Bally begins by expressing his regret at being obliged to take sides against the very remarkable report

of M. Husson, and confesses that his mind was for a time almost shaken into a belief of animal, or organic Magnetism, by an experiment made by Messrs. Ampère and Arago. He is surprised that magnetizers have not more amply availed themselves of it. This experiment consists in placing a circular plate of metal under a bar that has been touched with the loadstone, and giving a rotary motion to the former; the bar is then seen to turn of itself, and it is not by means of the air that the movement is communicated to the bar, for the same thing happens when it is placed on an isolated stand. Can it be, then, that there exists in nature some imponderable fluid besides those with which natural philosophy is familiar? However that may be, he does not see what service a committee, such as the report proposes to elect, could render. It would lop off all the supernatural excrescences of Magnetism, and apply itself only to the physical phenomena: now the latter have been amply demonstrated, and it is impossible to add either to their number or legitimacy. The Academy, before taking up the subject of Magnetism, ought to await the presentation of memorials on a point of science beset with so many difficulties. Committees, moreover, hardly ever facilitate the progress of the sciences, and the one proposed would have to guard itself against the snares of jugglery, or its own credulity. Are there not, adds M. Bally, many points of comparison between the phenomena experienced by persons who are now magnetized, and those attributed of old to the initiated in the mysteries of Ceres and Eleusis? Ought prudent minds to regard with less suspicion the oracles of somnambulists, than those in which were heard the Sybils and Pythias of antiquity? He alludes to the dangers and ridicule that follow the mystic practices of Magnetism, and fears that through the agency of Magnetism at a distance, some great operator or other may, from his garret in Paris, continue to shake the

thrones of China and Japan. M. Bally votes against the conclusions of the report.

§ 4. "M. Orfila thinks to promote the interests of society at large, as well as those of the Academy, by voting for the adoption of the report. Those who oppose it, he says, can rest their objections only on the three following reasons :

" 1. The Department has not been called upon to take into consideration the proposed scrutiny, and ought not to involve itself, unadvisedly, in a question admitting of so much controversy.

" 2. Animal Magnetism is mere jugglery.

" 3. Committees do not exert themselves.

" Now, the first fact assumed is incorrect. A physician of Paris, M. Foissac, has called upon the department to take up the subject of Magnetism, in offering to submit to an examination, by its commissioners, a magnetic somnambulist; and other physicians, members of this Academy—M. Rostan in particular—have in their writings invited the attention of the learned to this question.

" In the second place, if there is a great deal of jugglery and charlatanism in Animal Magnetism, is it not the part of rashness to reject as false all that is told us of the effects produced by this agency? The testimony of enlightened physicians ought to be admitted as proof in this matter. If the magnetic phenomena appear extraordinary, did those of electricity at first appear less marvellous? Would it have been rational to treat Franklin as a juggler, when he announced that with a metallic-pointed instrument he would control the lightning of heaven? Whether Magnetism is capable of being employed for good or evil, it is a therapeutic agent; and it concerns the honor of the Academy—nay, it is their duty, to search into it.

" As to the third objection, M. Orfila is of opinion that committees do effect little when they act simultaneously;

but that this is not the case when the members pursue their researches individually, and then make common stock of the fruit of their observations. He votes for the formation of a committee composed of ten members.

§ 5. "M. Double complains that the report of the committee being, from beginning to end, nothing but an apology for Magnetism, they have not discharged the duty confided to them by the Academy. Is it possible to believe, as the Reporter affirms, that the commissioners of 1784 conducted their examination carelessly, and under the influence of prejudice? The names of Lavoisier, Bally, and Franklin, forbid such a suspicion.

"It is futile to assert that the Magnetism of the present day differs from that whose merits were decided on in 1784. The language of its partisans, not the face of the question itself, has undergone a change; in 1784, Magnetism was clothed *à la française*, now it wears a plain frock-coat.

"And since the committee have evinced a disposition to hunt up precedents and models out of France, instead of importing them from Germany and the northern countries, so fertile in extravagant systems, and whence all sorts of errors have reached us, both in medicine and philosophy, why was not England cited, the birthplace of the immortal Newton, which in the pursuit of science, confining itself scrupulously to the paths of experience and observation, has hitherto disdained to bestow any attention on Magnetism? Moreover, the committee has no right to urge in support of the conclusions contained in its report, the attribute with which the Academy is invested, of examining occult remedies. If Magnetism comes under this head, the Academy ought to wait, as it is in the habit of doing in other matters, until the investigation is urged upon it by authority.

"Having thus inveighed against the arguments of the

report, M. Double proceeds to an examination of the question itself. He has made Magnetism his private study for eighteen or twenty years ; has magnetized, and been magnetized ; but having never elicited or experienced any phenomena, he remains fully persuaded, that from the time of Mesmer down to the present day, every result said to have been produced is mere illusion or deception. Consequently, he divides magnetizers into two classes—the dupers and the duped. Viewing the question in reference to the art of healing, what an absurd pretension is that of managing, or directing at will an agent of which nothing is known, no definite idea formed, and which the mind can in nowise grasp or appreciate ! Regarding it in a scientific point of view only, the theory of Magnetism, as promulgated, presents a motley and incongruous mass of facts. The nomination of a committee for the examination of these facts, cannot but impede the progress of science, and compromise the Academy. Committees and delegated bodies are generally ill-qualified for the collecting of facts ; this is the province of individual labor : the office of academies, is rather to judge of, and reduce them to a system when collected ; and in the present question, in what danger is a committee of being deceived ! and of how much graver import are mystifications to a body of men than to individuals !

“ M. Double then wishes the department to observe, that the principles of magnetizers themselves are opposed to the examination they solicit. He quotes a passage from M. Deleuze, upon the difficulty which the learned experience in inducing a frame of mind calculated to elicit the magnetic phenomena. Good-will, confidence, and faith, are requisite, both on the part of the magnetizers and magnetized. Can commissioners ever comply with the conditions exacted ? In conclusion, M. Double cites a passage from M. Rostan, who gives a picture of the dangers

of Magnetism in certain cases, and like M. Bally, he urges its prejudicial influence on public morality. In voting against the nomination of a committee, M. Double entreats the Academy to wait till scientific memorials on Animal Magnetism shall be presented to its notice.

§ 6. "M. Laennec votes against the conclusions of the report, because the result of twenty years' study, which he has devoted to Animal Magnetism, has demonstrated to him, that it is almost wholly a system of jugglery and deception. He, however, commenced the study with prepossessions in its favor; but he quickly perceived that he possessed but little magnetic power, and that to magnetize one's self was a very poor method of getting at the truth; that a man always ends by becoming the dupe of his own vanity, or the interest he cannot but feel in behalf of the person he magnetizes. It is much better to be contented to look on without taking any active part in the experiments. By pursuing this course, he has ascertained that the sagacity of the magnetic senses was often led astray by appearances, and he has seen pretended somnambulists fall into gross errors of this description. All his observations have taught him that nine-tenths of these facts are forged. Thus the phenomena produced by magnetizers, and the oracles uttered by somnambulists, differ according to the physical and moral temperaments of the parties. Mesmer, by his magnetic operations, excited convulsions. Deslon elicited real crises such as are observed in diseases. In like manner the somnambulist of M. Deleuze, a highly-educated man, displays much more intelligence than those of M. de Puységur, who was unversed in the sciences. Lastly, he has lately seen a somnambulist, under the direction of an apothecary, evince remarkable skill in apportioning the ingredients of the prescriptions he recommended."

On motion of M. Itard, the discussion was adjourned to the next session.

Session of the 24th of January.

§ 7. "M. Chardel supports the conclusions of the report. Nothing proves more satisfactorily to him the necessity of a fresh investigation of Magnetism, than the diversity of opinions expressed within the walls of the Academy itself. Can those who oppose it do so from real conviction? and have they the right to assert, that there is room to call in question, on the part of the learned, a disposition to comply with the conditions to which experimentalists are liable, at the very moment when this investigation is submitted to the Academy? It is thought, that to admit the existence of this agent acknowledged by magnetizers is repugnant to reason; now what can there be so strange in the action of one living being on another to him who has witnessed the wonders of Galvanism? It has been decided that Magnetism is a chimera, because the magnetic fluid does not come within the range of any of our senses, and the laws by which it operates have not yet been defined: on this ground, the same parties might deny the cerebral influence, of the mechanical operation of which we are quite as ignorant. It is made a subject of reproach against the partisans of Magnetism, that they insist on the necessity of faith and volition, in order to magnetize successfully; now which of our faculties can we exert without these two conditions? Some will have it that Magnetism is simply the influence which one sex has over the other; whereas we have seen even children become magnetic somnambulists. Magnetism, they will tell us, may be dangerous: if so, there is an additional motive for investigating it. Moreover, in making this objection, those who deny the reality of the magnetic phenomena fall into a strange contradiction.

“ Besides all this, M. Chardel testifies to the reality of these phenomena from having been an eye-witness thereof himself, and especially that which is termed somnambulism. In the number of those which are most uniformly produced by the magnetic action he places—

1. A deep and prolonged sleep, which is often accompanied by somnambulism.
2. The expansion of the intellectual faculties.
3. An extension of sight, which enables the somnambulist to see the magnetic fluid.
4. The faculty of acquiring perceptions of the state of the internal organs.

He does not presume to express an opinion of Magnetism considered as a therapeutic agent; but he is inclined to believe that it ought not to be employed without the greatest caution; in short, whether it consists in nervous phenomena determined by a peculiar agent, or by the mere effect of imagination, it is equally worthy of being studied. A previous decision furnishes no argument against it, since, in spite of the imposing names of the literati who denounced it, Magnetism has since that period never ceased to spread, and now rests upon a mass of facts which it is impossible to call in question. How otherwise can we account for this uninterrupted succession of the deceiving or deceived? There can be no pretext for refusing to investigate anew a doctrine which for fifty years has successfully resisted all attacks upon it.

§ 8. “ M. Rochoux votes against the conclusions of the report, on the ground that the dogma admitted by magnetizers, that the presence of one unbeliever is sufficient to neutralize every species of operation, must inevitably disqualify a committee formed of men who doubt, or disbelieve, from entering upon the proposed examination. Animal Magnetism, reduced to its simple form, offers nothing worthy of investigation; all the reality connected with it consists in the appearance of a few phenomena which

Dr. Bertrand refers to the ecstatic state, but which might with greater propriety be placed on the list of hallucinations.

§ 9. "M. Marc leaves to M. Husson the defence of the conclusions contained in the report, and entertains the Academy with an account of the labors undertaken in Germany in the cause of Magnetism. He is sorry to see geographical lines of demarcation laid down in reference to the sciences, and thinks that Hermstaedt, Mekel, Klaproth, Hufeland, and Shiglits, were, or are not dealers in miracles, any more than Lavoisier, Fourcroy, and Thouret; and yet, he observes, we see the most enlightened minds of Germany, among others those I have just mentioned, devoting themselves to inquiries into Magnetism, and demonstrating its reality.

"The Academy of Sciences at Berlin, one of the most eminently learned bodies in Europe, did not think it derogatory to its dignity to offer, in 1818, a premium of 3300 francs for the best essay on Animal Magnetism. Allow me to read to you the following passage from the programme published on this subject:

"It is desirable that the information acquired in respect to Animal Magnetism be presented in such a form as to divest it of all that is marvellous, by demonstrating that, like other physical phenomena, it follows certain rules, and that its effects are by no means isolated, individual, and without analogy in the range of organic nature."

"Was this condition, I ask, gentlemen, dictated by enthusiasts and dealers in miracles?

"In Prussia, by a royal ordinance issued on the 7th of February, 1817, none but physicians legally admitted, are allowed to practise Magnetism; and all who devote their attention to it, are enjoined to render an account every three months to a superior delegation, of the results of their operations.

"In 1815, the emperor of Russia appointed a board of physicians to investigate Magnetism. This board having announced that the result of its researches was a conviction that Magnetism is a very important agent, and one that ought to be employed by none but well-qualified physicians; it was ordained that those physicians who wished to undertake magnetic cures, should render an account to the board every three months of their experiments, and that the board should report the same at like intervals to the emperor.

"A resolution of the College of Health at Denmark, passed on the 21st of December, 1816, and afterwards a royal enactment on the 14th of January, 1817, impose the same obligations on physicians, and enjoin the local authorities to see that physicians alone practise Magnetism, and to prosecute and punish as empirics all such as might make use of it without *medical superintendence*.

"From the foregoing facts, can it be supposed that men of eminent merit—that a learned body of the highest grade—that governments known to have assembled about them the *élite* of the medical profession, have, possibly, in different places, and at different periods, become the dupes of jugglers or enthusiasts, and executed, promulgated, ordered, and patronized, labors having for their object a mere chimera?

"M. Marc votes for the formation of a permanent committee, chosen in 'trios' from the partisans and adversaries of Magnetism, and from the members of the Academy who are still skeptical. He believes that a committee thus organized, cannot but arrive at conclusions beneficial to science, and reflecting honor on the Academy.

§ 10. "M. Nacquart endeavors to prove that Magnetism ought not to be investigated, because the human mind, with all its present attainments in knowledge, cannot grasp

the subject: he views it in its relation both to physical and organic sciences. As to the former, he says, the last century did justice to the attempt made by magnetizers to assimilate its laws with those of the loadstone; and as to the latter, it is evident to all who have heard somnambulism spoken of, that its marvels are beyond the pale of the known laws of organic nature. In somnambulism, in fact, the senses have no need of organs; time, space, (intervening) bodies disappear, &c. The Academy then would have no line, rule, or criterion for passing judgment on such phenomena; the discussion, therefore, must at all events be adjourned.

§ 11. "M. Itard commences by replying to the objections of the adversaries of the committee. Pleasantries, he says, are here out of place, for they can only reach the abuses and extravagances of Magnetism; and it is not proposed to adopt these abuses, but to separate whatever of truth there may be in it from its exaggerations. It cannot be inferred from the examination of 1784 that Magnetism is a thing condemned, for what kind of condemnation can that be which falls innoxious on its object? Now Magnetism has continued since 1784 to strengthen and spread, and at the present day many physicians make no mystery of their faith in Magnetism. It is impossible to imagine that all the facts which have been accumulated in its favor for half a century are mere illusions and conjurations. The dignity of the Academy is talked of; but there is nothing more compatible with the dignity of a learned man than a willingness to be taught what he does not know. Fears are entertained lest it should expose itself to ridicule. But what matters ridicule when one enjoys the consciousness of acting with a view to the interests of science and humanity?

"M. Itard then explains the advantages that are to be

expected from the investigation. The practice of medicine will be freed from a secret competition, of which the physician is always kept in ignorance, and by which he sees his dignity compromised. The public will be delivered from a charlatanism, the more easily practised, inasmuch as it requires neither address nor audacity, but which is capable of making dupes and victims. In fact, the Academy cannot refuse the investigation without placing themselves in a most embarrassing position. What will they do, indeed, if memorials and observations of Magnetism are sent to them? Will they appoint a committee each time? If so, this committee, whether composed of believers, unbelievers, or skeptics, will prove individually and collectively incompetent to the task. Chance will determine every thing; one committee would approve to-day what another would disapprove to-morrow. Will the Academy, on the other hand, slight these memorials? How can they presume to do so after the *éclat* of this discussion, after the result of the ballot shall have exhibited at least a third of its members voting for the investigation? By not declining on the plea of incompetency to judge of phenomena of this description, they will preserve the right of authoritatively denouncing the clandestine practice of Magnetism, which is so much to be deplored. Whether Magnetism be a real or imaginary agent, it must be inquired into; to refuse this, is to decline treading the experimental path which alone leads to truth. It is to give currency to the belief that we turn from it with motives which will be interpreted in a manner very unfavorable to the Academy, and very favorable, on the contrary, to Magnetism.

§ 12. "M. Récamier can add nothing to what has been said by Messrs. Desgenettes, Bally, and Double; but he wishes to make known what he has observed relative to

the magnetic phenomena. He has seen the celebrated somnambulist of M. de Puységur, called 'the Maréchale,' and he has some reason to suspect a fraud, for he was refused the means of dissipating his doubts by an experiment, and heard this woman repeat things which he himself had previously told the patients. How ridiculous, too, to see a drachm of Glauber salts prescribed as a transcendent remedy for pulmonary consumption! He has been present when experiments were made at the Hôtel Dieu upon two women and a man. He saw one of the women fall asleep, as it was said, under the mere influence of the volition of the magnetizer, who for that purpose had concealed himself in an armoire; but the only proofs by which he sought to establish the reality of the sleep were confined to slight pinchings, and a sudden, but not loud noise made near her ears; and yet, in the exaggerated accounts of this affair, the above feeble attempts to arouse her were converted into painful tortures. It is true he employed a more powerful means on a man who had been put into the somnambulic state by an inmate of the establishment, M. Robouam. He dipped him, (an operation which by the by the disease called for,) and it is a fact, that the man neither awoke, nor showed any signs of sensibility.

"M. Récamier has never dreamed of denying these facts. He believes in some action or other; but he does not think it possible to render it serviceable in medicine.

"In Germany, where Magnetism is so much in vogue, are the cures effected more numerous or remarkable than elsewhere? Has Magnetism led to any therapeutic discovery in that country? Nothing, then, is less certain than its healing efficacy. At the very time when the cure of a girl who had been magnetized at the Hôtel Dieu was noised abroad, she was requesting to be readmitted to the hospital, where she died of a disease pronounced incurable by every

member of the profession. As for somnambulism, it is a mere (morbid) excitement of sensibility, and not a display of greater power, or extension of that faculty. The pretended clairvoyance of somnambulists has no existence; and he has twice seen the most glaring moral abuses result from the practice of Magnetism. M. Récamier does not see the necessity of appointing a permanent committee for this object; unbelievers could not be enrolled therein, since, according to the magnetic doctrine, these would paralyze the efforts of the believers. He adds, that were the government to require of the Academy a judgment on Magnetism, the latter would have a right to refuse it on the score of not having at its disposal a magnetizing machine to facilitate its researches. He therefore votes against the report; but he does not oppose a gracious reception of any observations that may be presented to the Academy upon Animal Magnetism.

§ 13. "M. Georget proposes the two following questions, namely: Is the existence of Magnetism at least probable? Does it behoove the Academy to investigate Animal Magnetism? The affirmative solution of the first question does not involve that of the other.

"For forty years, he says, Magnetism has been studied, practised, and promulgated in France, and a great portion of Europe, by a great multitude of well-informed and disinterested men, who proclaim its truth, in spite of the shafts of ridicule vainly showered upon it with a view to its annihilation. It is an astonishing fact, that Magnetism is not even known by name among the ignorant class; it is from the enlightened class that it derives support. Those who are enlisted in its cause, are men who have at least received a tolerable education; and in the number of those who have composed the many volumes in which are accumulated the facts, that at the present day may be cited in

its favor, are to be found literati, naturalists, physicians, and philosophers. And yet, magnetizers are represented as ignoramuses and imbeciles, whose testimony is beneath notice. How comes it, then, that these ignoramuses are daily making converts of distinguished men, and that the latter, when they have witnessed certain effects, become in the end the most zealous partisans of so contemptible an opinion? It must be confessed, that a fallacy which is thus propagated, contrary to the usual course of things, supposes the existence of a new species of hallucination, of which it is at least very important to trace the cause.

"M. Georget cites the names of several physicians, members of the Academy, who have witnessed magnetic facts, and publicly evinced their devotion to truth. He refers to the experiments made at the Hôtel Dieu, by M. Dupotet, in presence of Messrs. Husson, Geoffroy, Récamier, Delens, Patissier, Martin Solon, Brichteau de Kergradec, and others, who affixed their signatures to the statement of results.

"The phenomena of Magnetism, says M. Georget, are found to be inexplicable; but since when has it become allowable to deny a fact on the score of our inability to account for it? First doubt, then investigation, mark the progress of every well-ordered mind—of every man who is not blinded by prejudice, and believes that nature has yet secrets to reveal to him.

"The cry of charlatanism is raised; but does the conduct of magnetizers deserve this reproach? A charlatan conceals himself, and makes a mystery of the means he employs; magnetizers, on the contrary, call for an investigation. 'Do as we do, and you will obtain the same results,' is what they incessantly urge upon others. Among those who believe in Magnetism, we find none that have not seen, examined, and made experiments. Among its adversaries, we find men who, for the most part, deny

what they have neither seen nor wish to see. To the second question, as to whether the Academy ought to inquire into Magnetism, M. Georget answers in the negative.

“The phenomena of Magnetism, he continues, demand, in order that the mind may grasp them, an unflagging attention, a zeal—nay, a devotion that cannot be looked for in a committee. It is a notorious fact that there is great difficulty in procuring a single convention of the members who compose the committees daily nominated. Will the numerous delegation which it is now proposed to appoint, assemble punctually every day for several months? besides, it is a fact that somnambulists harassed and tormented by observers, or ill-disposed persons, are confused, and even completely disconcerted.

“The Academy ought to encourage the examination of Animal Magnetism, but not undertake the task itself.

§ 14. “M. Magendie admits the expediency of an investigation, and will not decline being nominated to serve on the committee: he even proposes himself as a member; but thinks the Academy has taken a wrong course, in anticipating the question by the present discussion. Upon M. Foissac’s presenting his proposition, they ought merely to have appointed delegates to inquire into the phenomena which he might have to offer. He therefore votes against the formation of a standing committee, and for the nomination of a committee of three.

§ 15. “M. Guersent regrets the introduction of written discourses into the Academy: it will tend, he says, to protract all its discussions. Proceeding then to the question, he declares himself in favor of the views of the committee. In his opinion, Magnetism is not a settled question; it is really requisite that the facts of which it is composed

should undergo a fresh examination. The report of the commissioners of 1784, proves of itself that Magnetism is not, *in toto*, an affair of jugglery, since the authors of that report acknowledge the reality of important phenomena, such as convulsions, hiccough, vomitings, &c. M. Guersent can add thereto his personal experience. He has seen and produced, by means of Magnetism, phenomena as to the reality of which he could not be mistaken, and of which nature offers frequent examples. Can the possibility of artificial somnambulism be disputed, considering what we know of natural somnambulism? The investigation is the more expedient, because sooner or later it must be undertaken, in order to deprive charlatanism of a tool easily handled, and which has this pernicious tendency, that it affects only the enlightened class of society. In reply to the objection on the score of ridicule, medicine, says M. Guersent, has always been the butt of satire, and yet what injury has it sustained therefrom? Has the Purgon of Molière, or the Sangrado of Lesage, swept away a single fact? It will be no more ridiculous in you to investigate Magnetism, than it was in Lavoisier and Franklin, at the time of the first examination. He votes in favor of the report."

The discussion is again adjourned to the next session.

Session of the 14th of February, 1826.

§ 16. "M. Gasc, whose name appears against the report, maintains that to appoint a committee would be to give up the ground of doubt; that an investigation consented to, would be at once a presumption in favor of the doctrine of magnetizers; moreover, that an investigation would settle nothing, and there would be constant appeals from whatever decisions might be passed. For the rest, what has Magnetism to show? Convulsions, hysterical attacks, and epilepsy in women. Now we know that a thou-

sand different causes may produce these accidental affections. M. Gasc is convinced, that in all cases where somnambulism is not feigned, the phenomena are only such as he has seen presented by an hysterical peasant girl, who talked during her fits, and forgot afterwards what she had said. He exposes the singular illusions of somnambulists, and the impostures of certain women, who make a trade of their consultations. He saw at Charenton a pretended somnambulist, who took her specifics from a dispensatory, which she consulted at her leisure. At Paris, too, a child who, being transported to Paradise by his magnetizer, said that he saw there two great prophets at the right hand of God, and these two great prophets were Voltaire and Rousseau. (M. François, from his seat, 'Yes, yes, that occurred at M. Chambellan's.')

§ 17. "M. Lerminier votes in favor of the report of the committee. 'In my youth,' he says, 'when I wished to form an idea of Animal Magnetism, my teachers referred me to the decision of Bailly and Thouret. The opinion of these great men had then a preponderating influence, and I adopted it; but subsequently, new phenomena have appeared, in relation to which we cannot invoke judgments passed of old; and when young people ask me what they ought to think of Magnetism, I know not how to answer them. I call for the formation of a committee for the enlightenment of the Academy and myself. Let us beware, in refusing the investigation, of giving a fresh proof of the blindness of party spirit."

CHAPTER V.

ANSWER OF THE COMMITTEE TO THE OBJECTIONS MADE
AGAINST THEIR REPORT, AND RESULTS OF THE SECRET
VOTING ON THE QUESTION.

SEVERAL members of the Academy, Messrs. Adelon, Gueneau de Mussy, Ferrus, Capuron, Honoré, Briche-teau, and others, had recorded their names as supporters or adversaries of the report of the committee; but M. Sal-made having moved the termination of the debate, his proposition was adopted, after a warm discussion.

M. Husson, the committee's reporter, has the floor.

"GENTLEMEN:—Your committee has procured a faithful copy of the objections made against the report which it had the honor of presenting to you, on the 13th of December last, upon the question, as to whether the Department should devote itself to the study and investigation of Animal Magnetism. All these objections have been reproduced at two special meetings, and each of them has been made the subject of a searching discussion, of which it is right to present you a summary.

"As, in the fulfilment of the mission you had confided to us, we were actuated solely by the desire of being useful to science and humanity, we first inquired of each other whether this laudable motive had not led us astray in the direction we had given to our labor: if such were the case, gentlemen, we were unanimously of opinion, that our only course was to make an honest avowal of our error, to apologize for our intentions, and deplore a want of address, which would have led us into a path so directly opposite to our own views.

"But we must confess, that after the most rigid attention to the subject, we have not been able to detect in the proposition we have made to you, the impropriety and danger urged against it. Consequently, your committee have deputed me to make known to you that, deeming none of these objections sufficiently powerful to make them renounce the conclusions contained in their report, they would again sue for the kind attention with which you regarded their former labors, in listening to their answers to the objections, of which that report has been the object.

"We slight none of these objections, gentlemen; we accept them all as such; and we will take care to impart to our answers a seriousness which we regret not having found in the attacks of certain parties.

"We will therefore make no attempt to dissipate the fears expressed by one of our colleagues, lest by the operation of Magnetism at a distance, some powerful magnetizer, from his garret in Paris, should contrive to shake the thrones of China and Japan; he will permit us also to decline following him to Eleusis into the temple of Ceres, or even into the cave of Trophonius in Bœotia. We will not animadvert upon the comparison he draws between the phenomena of the magnetized and those exhibited by the initiated in the mysteries of the *Bona Dea*. In fine, we will refrain from giving our opinion as to the identity he established between the conversations of somnambulists and the oracles of Pythia. We will likewise pass by unnoticed, the trees in the forest of Dodona and the *Abbés de Cour*, of which another of our colleagues reminded us. We will also say nothing of the Magnetism in bottles, for which one of our opponents expressed a wish.

"All these fictions, all these exaggerations, have not to us any semblance of argument; it is not, we think, with such light weapons that the motives upon which a serious delegation has rested an important proposition, ought to be

attacked. These weapons, moreover, may easily change hands; and in that case, the controversy, instead of being dignified and severe, becomes an encounter of wits, agreeable enough, perhaps, but certainly futile and out of place.

"You have doubtless remarked, gentlemen, that all these objections may be divided into two classes: 1st. Those which relate to the substance, the spirit of the report; and 2d. Those which attack its conclusion, that is to say, the proposal for an examination into Magnetism. We will consider them in succession.

"Our colleague, who took the lead in the discussion, has not made a fortunate choice in the objections he has directed against the compilation of the report. He told us, in the first place, that the parliament of Paris did not prohibit inoculation for the small-pox. Although this statement is of little importance in itself, we will answer it from the text, in the very words of the act of parliament, dated June 8th, 1763.

"'The Faculties of Theology and Medicine are hereby ordered to assemble, to give their precise opinions on the subject of inoculation; if it be expedient to permit, prohibit, or tolerate it. However, in the mean time, a prohibition is laid upon the practice of this operation in the towns and faubourgs within the jurisdiction of the Court.' Our colleague was, therefore, in the wrong.

"He next told you, in reference to the question of the emetic, that this medicament was at first denounced, but subsequently admitted by the Faculty; and he came to the conclusion that we ought always to abide by the last decision.

"But a last decision implies that there must have been a first: this last may be just as well followed by another as it was itself preceded by one previously rendered. Our adversary, then, has himself given support to our position; and by the illustration he has selected, involuntarily

acknowledged that another trial of Magnetism might be granted.

“He added, too, that the opinions expressed in theses, and the verdicts we cited, can by no means be presented as arguments to be yielded to. We were so precisely of his opinion before we knew it, that we cited all these propositions and verdicts, only as proofs of that instability which always permits a fresh investigation. Lastly, he admitted that the examination of Magnetism, by the commissioners of the king in 1784, was not what it ought to have been, but that a regard to propriety prevented the commissioners from strictly examining the persons experimented on. Your committee asserted nothing to the contrary, and claims the benefit of this admission.

“You will agree with us, gentlemen, that these are not objections, but rather our own arguments under another form; you must, therefore, have shared our astonishment at the fact, that our colleague should have proposed the order of the day in regard to our report. According to the principles of sound logic, we ought to have looked for quite an opposite conclusion.

“M. Virey, who, although not connected with the Department, came to take a part in the discussion, has, together with M. Bally, reproached your committee with having deduced from facts irrelevant to the question, motives to the study of Magnetism. These gentlemen blame us for not having based the necessity for this study upon the affinity that may possibly exist between the magnetic action and the electric fluid; between this same agent, or magnetic fluid, and the action of electrical animals, such, for instance, as the *gymnotus electricus*, and animals of prey, whose gaze seems to paralyze the weaker animals, and make them fall helplessly into their jaws.

“Now, had we followed this course, we should have supposed the question altogether set at rest; we should

have made a report on science already acquired, and not on the necessity of acquiring it : for to prove the relations of one object to another, is first to ascertain the existence of these objects, then to compare their essence, and lastly to pass a verdict on the characteristics common to both. This is precisely what ought to be avoided by a committee that is totally ignorant of the nature of Magnetism, and which is appointed for the sole purpose of judging whether it is necessary to study it. Therefore we did not, and ought not to base our inferences upon arguments furnished by the subject itself, since by seeking for arguments in the problem to be solved, we should have prejudged the question. It was desirable to know whether Magnetism ought or ought not to be studied by the Department, and it was on this point only that we had to deliver an opinion. We should have transgressed the limits of our province, had we pronounced our verdict on the nature of this agent ; we should have entered upon the field of Magnetism, where, with greater hardihood than we possess, you declare that all is litigation, controversy, contradiction, and charlatanism. The facts to be verified being wholly scientific ones, and these alone constituting the foundation of the problem, it was impossible for us to avail ourselves of any such, without prejudging the question ; and wishing to prove to you that a judgment in reference to science is never binding on posterity, it became us to look beyond the subject itself, for instances of the possibility of a new investigation, and even the motives for undertaking it. We have, in a word, sought to solve a previous question—the true ground of the pending question—from which all those enlisted against the report have stepped aside.

“ Lastly, M. Virey would have had the committee protest against the juggleries, and ridiculous practice, which, to use his own expression, sully and dishonour Magnetism. Now, if the committee have found fault with no proceed-

ing, it is because they could not censure certain ones without approving others: if they had done so, they would again have entered upon an investigation of Magnetism, which could not, and ought not to be. For the rest, gentlemen, we have no need to remind you that we expressed strongly our wishes on this subject, and that this very consideration of the juggleries and charlatanism of certain magnetizers, was one of our chief motives for urging upon you the adoption of our conclusions. M. Virey's desire will infallibly be gratified, if the Department, as he proposes, decide to inquire into Animal Magnetism.

"It has been found, and made a subject of reproach against us, that the report of the committee was an apology for Magnetism, and consequently that we went beyond our instructions. It does not become us to tell you, gentlemen, how circumspect and well-considered this production of ours was deemed by a great portion of this assembly; but we have reperused it ourselves, and also submitted it to the perusal of persons to whom the question of Magnetism and its investigation is a matter of perfect indifference, and they have completely reassured us as to the importance to be attached to such a reproach.

"In fact, we have faithfully copied from the report of the royal commissioners, first, the passages which show the manner in which they thought it their duty to proceed to the investigation of Magnetism; secondly, the description of the processes employed; and thirdly, that of the effects which they themselves observed, and which, to use their own expression, seemed to them incredible. We compared the theory admitted in 1784, with that which is propounded by modern magnetizers. We compared the magnetizing processes of 1784 with those adopted at the present day. We compared the results obtained forty years since with those which are now proclaimed. In our statement of these results, we uniformly employed the doubtful

form ; the experiments of which some of our number had been witnesses, and those also which have been published by members of the Academy, were presented in our report as merely conditional facts. We admitted none as true ; we did not even speak of Magnetism as a diagnostic medium, or a therapeutic agent ; and yet, we are reproached with having made a report in favor of Magnetism, rather than on the necessity of studying it anew ! The brief analysis which we have thus given of our report should suffice to assure us that you have rightly estimated a reproach which a simple statement of facts—a mere hint to refresh your memory—must have completely wiped away.

“Reference is next made to the verdict of the commissioners of 1784, and you are told that you ought not rashly to accuse men of genius like Franklin, Lavoisier, and Bailly, of having passed an imperfect and inconsiderate judgment. Gentlemen, with the rare exception of such characters as Leibnitz, Newton, Descartes, and Lavoisier, men are no longer cited as authorities in scientific matters, when the sciences have continued to progress for forty years afterwards. What has now become of the reputation of Boerhaave, Macquer, and Rouelle, considered as chemists ? What has become of that of Nollet, Sigaud, Lafond, and Brisson, as natural philosophers ? What of the whole system of optics, as set forth even by Newton ? With the exception of his theory of colors, all this department of natural philosophy has been made anew within twenty years. He admitted the emission of light, whereas the received doctrine of undulations, as suggested by Descartes, is that which now prevails. With a view of rectifying the errors which he pretended had been committed by Huygens, in the theory of double refraction, he substituted error for truth, and our celebrated contemporary, M. Malus, has proved that all the results obtained by Huygens were extremely exact. In a word, what has

become of the reputation of the masters who instructed ours? All have followed the immutable order of things; all have yielded to the imperious law imposed by the march of intellect, which, proportionably to the march of time, will always render generations to come more rich in facts previously observed, and consequently more enlightened and better informed than those which have preceded them. No, we have not been wanting in the respect due to the great men who passed sentence on Magnetism in 1784; and having repeated here the expressions we made use of, we demand your appreciation of the reproach cast upon us. 'However great the lustre,' said we, 'which the reputation of Franklin, Bailly, Darcet, and Lavoisier, reflects on a generation beyond their own; however profound the respect in which their memory is enshrined; in spite of the general assent accorded to their report for forty years, it is certain that the judgment they passed has error for its very basis, by reason of their superficial mode of proceeding in the study of the question they were deputed to investigate.'

"This is what we asserted, gentlemen, and this has even been conceded to us by one of our opponents. Accuse, if you think proper, but, at all events, make a better selection of your grounds of complaint.

"It is a matter of surprise to some, that we should have made no mention of Messrs. Laplace and Thouret, whose opinions and writings ought to counterbalance those of the persons we cited.

"To this objection we reply, that, for reasons already stated, not wishing to launch into the question of Magnetism in itself, it behooved us to disregard all works published by different individuals, either for or against it; our production is indebted to the labors of none but academical bodies; and if we did allude to some phenomena of somnambulism, borrowed from modern authors, it was, we re-

peat, because these phenomena were unknown to the former judges, and it was absolutely necessary to state them in order to engage you to verify them yourselves.

"But, it may be urged, you cited M. de Jussieu. We did so: but M. de Jussieu was one of the commissioners, and Messrs. Laplace and Thouret were not.

"Since we have alighted on this topic again, we must say, that the illustrations of our opponents were badly chosen; and we hope to prove it to you. You will judge, gentlemen, how far these reproaches are merited.

"M. Laplace, who is brought as an authority against us, thus expresses himself, page 358 of his work, entitled, 'An Analytical Treatise on the Calculation of Probabilities:—'The singular phenomena resulting from an extreme sensibility of the nerves in some individuals, have given rise to divers opinions on the existence of a new agent, which has been called Animal Magnetism. The operation of these causes is of course very feeble, and may easily be interrupted by a great number of accidental circumstances. The fact, therefore, that it has not in several instances manifested itself, ought not to lead to the inference that it does not exist at all. We are so far from being acquainted with all the agents in nature, and their various modes of operation, that it would be unphilosophical to deny the existence of phenomena, simply because they are inexplicable in the present state of human knowledge.' This, gentlemen, is the language of M. Laplace.

"For the good of the cause which our adversaries are defending, ought they to have incurred the risk of our availing ourselves, to their prejudice, of a testimony which we had too much discretion to introduce into our report? and ought they to have given us an opportunity of converting to our own profit the very testimony by which they thought to overwhelm us?

"Let us pass on to M. Thouret.

“Two of our colleagues seem to have directed a personal reproach against the Reporter, for having made no mention of the work of M. Thouret. No one here, gentlemen, has more reason to honor the memory of that celebrated man than the Reporter; and it gives him pain to be obliged to repel this reproach, by reminding you that on an occasion which cannot have been forgotten,* he alone, although unconnected with his family, made an urgent appeal to the justice of the Academy in behalf of the memory of M. Thouret and the Honorable Duke de Laroche-foucauld. And it required some courage too, in those days, to raise the voice of gratitude and friendship within these walls. Although that voice was then heard in vain, it should have been raised anew, in honor of the friend and protector of his youth, had any injustice been committed, or any fresh slight seemed to stigmatize with reprobation a name so dear. But the Reporter thought it right to forego the pleasure of mentioning this name, for reasons he has already explained; but since this pleasure is procured for him, since the work on Magnetism, published by M. Thouret in 1784, is cited against us, we will say, that the title of this work alone proves that M. Thouret had no internal conviction that all which was then reported of Magnetism was error or deception. He knew too well

* When the Academy of Medicine presented to the Minister of the Interior their first report on vaccination, (1823,) all mention of Messrs. de Laroche-foucauld and Thouret was avoided, although the former had introduced into France this inestimable discovery, and the latter had most powerfully contributed to its propagation; but M. de Laroche-foucauld had just fallen into disgrace, and M. Thouret was the brother of one of the partisans, and one of the most honorable victims of the Revolution. M. Husson alone had the courage to protest against this unjust omission; but his efforts were unsuccessful. And yet several members of the Academy were under personal obligations to M. Thouret, and he was brother-in-law to M. Desgenettes. (See *The Mercury*, a journal of Psycodunamy, vol. 1, p. 93.)

the import of words not to give to his work an appropriate title ; and in entitling it, '*Researches and Doubts upon Animal Magnetism*,' he doubtless made choice of these two terms, as conveying a combined allusion to the analytical study he had made of Magnetism, and the uncertainty in which he remained as to his conclusions : his *doubt* was the result of his researches. And let it not be said that this is a mere dispute of words. Did M. Double—(whom we have great pleasure in quoting, because he has shown himself the most redoubtable of our adversaries,) did M. Double, we ask, in publishing his excellent and classical work on Semeiosis, give it the title of '*Researches and Doubts on Semeiosis*,' seeing that Baglivi had exclaimed, '*Quam fallacia sunt morborum signa?*' No : he entitled it, '*General Semeiosis, or a Treatise on Symptoms and their Import in Diseases*,' and he did so, consistently with the tenor of the arrangement, the substance of the doctrine, and the ensemble of the precepts which constitute this remarkable work. M. Thouret, on the contrary, headed his, '*Researches and Doubts*,' because he therein states his doubts, knowing that the subject had need of further study ; and he who deems it an honor to have enjoyed his intimacy, whose heart still throbs with gratitude to him, who had ample opportunities of estimating the acuteness and accuracy of his judgment, may be allowed to believe, and also observe to you, that M. Thouret, in accordance with the title of his work, must have made *researches* with a view to clear up his *doubts*.

" We think we have satisfactorily replied to the reproaches in question ; let us pass on to the real objections—those which attack the conclusions of the report.

" You have been told, that Magnetism in its present state, is identically the same as that which received sentence in 1784 ; that the sole difference consisted in this, namely, that at the above epoch it was '*dressed à la fran-*

çaise,' and that in 1825 it made its reappearance 'clad in a plain frock-coat,' (M. Double, see p. 53;) and the inference thence drawn was, that it would be useless to investigate it anew.

"The tone of this assertion may have appeared facetious; but, we ask, On what proofs was it founded? what points of resemblance have been shown? what arguments used to enable you to judge of this identity? To all the evidence embodied in our report, no counter testimony has been brought to bear. We have, therefore, some reason to be astonished that our opponent should so soon have lost sight of the proofs by means of which we made it known that neither the theory, the processes, nor the results were the same. We could not be otherwise than surprised that all these proofs should have been passed over in silence; that no pains should have been taken to refute them by opposing facts, and that none of our gainsayers should have dared even to touch upon one of them. They have contented themselves with telling us that Magnetism had undergone no change, and seem to think their own assurance sufficient proof of the assertion—a singular and easy mode of procedure! Magnetism, they go on to say, is wholly made up of error or deception, and all who profess to believe therein, may be ranked either among the *dupers* or the *duped*; hence the inutility of an investigation.

"It seems to us, gentlemen, that these harsh denunciations not only prejudge the question entirely, but are, to use the mildest expression, passed inconsiderately. Our colleague, M. Itard, has already replied in a manner at once logical and gentlemanly to this rather uncourteous objection, and I should fear to weaken the force of his reasoning, by repeating to you that it needs but a division of this assembly, to impart immediately to the question an imposing character; to ensure its being discussed with the delicacy we all owe to each other, and which physicians,

divided in opinion upon any scientific topic, ought never to forget. What! gentlemen; because our limited intelligence cannot yet furnish an explanation of the cause of phenomena, which, we are assured, really exist—because these phenomena do not always present themselves when we seek to elicit them—because they deviate from the usual course of things which we daily witness, are those who observe them deceived—are they *dupes*? and do those who produce them, and those in whom they are elicited, deceive—are they the *dupers*? Reflect, that among the persons you thus stigmatize, are men seated at your side, making part with yourselves, of the élite of the French Faculty of Medicine, enjoying with you the respect of the community, and, in fine, having an equal right with you to the deference which those who admit the existence of Magnetism do not fail to evince when warding off your attacks. To what should we be reduced, gentlemen, if a diversity of opinion afforded ground for insults!

“In order to deter you from the investigation of Magnetism, an imposing description has been given of magnetic juggleries. Now who among us ever thought Magnetism exempt from them. And because a monstrous abuse has been made of any power, ought we to refrain from inquiring into whatever truth and utility it may possess? Upon this principle, how many objects would be excluded from your researches? for there is hardly any thing in medicine with which charlatanism has not tampered and juggled. By this rule you would make no inquiries into the state of the urinary secretion, because there are *urinal* doctors. You would no longer study fractures, because there are medical *cobblers* and *joiners* who profess to *set nerves*; and you ought to lock up your medicine-chests because quack remedies furnish you with a thousand panaceas. And yet all these known abuses arrest you neither in your clinical researches, nor medical prescriptions. For the rest, gentlemen, in or-

der to give any validity to this objection, founded on the juggleries of Magnetism, it must be shown that Magnetism is wholly false. But let our adversaries demonstrate this, for it rests with them to furnish proofs. The demand cannot be made of us, who affirm nothing, dispute nothing, and who call for an investigation above all things. And if, as one of our colleagues (M. Laennec) has asserted, nine-tenths of the facts related of Magnetism are mere jugglery, why should not the remaining tenth, which he seems to have had the generosity to leave us, and in connection with which there are consequently no dupes nor dupers—why should not this portion be the object of investigation? Be upon your guard, gentlemen, if you altogether reject the question, you must of necessity prove that all is false in Magnetism; for a single phenomenon gives it a foundation, and the remaining tenth that has been left us, will always, in the eyes of the sober-minded, be an important object of meditation for physiological physicians, and therefore a subject worthy of your examination.

“ You have been told that Magnetism had often done more hurt than good,—that it was of no utility in the therapeutic art,—and that it was superfluous to accord thereto a fresh investigation.

“ This is at once a prejudication of the question, and a very illogical one. For if it has done more harm than good, it has some action or other. Moreover, this action being susceptible of modification by the enlightened practice of physicians, it must necessarily follow, as in the use of other bold remedies, that more or less advantage will be derived from it, and that it ought to be inquired into. What would have been said of him, who having first seen an animal perish by the application of a vial of prussic acid to its nose, should refuse to examine the properties of this acid, for no other reason than that the animal had died from having been made to inhale its aroma? There is not one

of you that would not have betaken himself to the study of the operation of this terrible acid, the means of modifying its use, and thence applying it to the therapeutic art. By a parity of argument, gentlemen, the very announcement that Animal Magnetism is dangerous, ought to induce you to examine into it.

“What if the same colleague, to whose objection we have just replied, tells us directly that Animal Magnetism is useless as a therapeutic agent? Many more will tell you that they have used it several times, with success, in the treatment of various diseases. The authority of these is at least as credible as that of our opponent, and in this alternative what ought you to do? what but examine into it again?

“But, it is urged, we cannot study the operations of an agent which has no relation either to the physical sciences or to what we know of organic nature, and in which there is nothing within the reach of the instruments furnished by the sciences of the day.

“In that case, gentlemen, the royal commissioners, of whose celebrity you justly put us in mind, and whose decision you say we ought to respect, ought not to have passed this verdict: for most assuredly they had not in 1784 reached the acmé of science, any more than we in 1826; and the experimental processes of that age were even less perfect than in our own. Besides, gentlemen, what matters it that our acquired knowledge is of another order from that which you were so unnecessarily reminded is essential in order to appreciate the wonders of Magnetism? It is enough that facts have been observed through the medium of our senses, that they are elicited anew where there is a will to do it, and where the conditions necessary for their production are complied with; nor can there be any need of searching the regions of imaginary space for the means of investigating them.

"We are likewise attacked on the score of having engaged you to follow the example of the physicians of Germany, a country that has given birth to sects of illuminati; and on the other hand, a eulogium has been passed on what is called the wise circumspection of the English, who have kept aloof from all discussions on Magnetism.

"Strange reasoning this! And so you seriously propose to us to imitate the disdain or carelessness of English physicians! You reject our proposition because, you say, some fanatical minds in Germany have published mystic doctrines! But our colleague, M. Marc, deeply versed in all that appertains to German literature, has given you a long and faithful enumeration of all the labors undertaken in behalf of Magnetism in the universities of Germany. He has told you the names of celebrated physicians who make it their study: several of these belong to your body by your having made choice of them as your associates. Is such language uttered in good faith? Do they in sincerity propose to a learned body to remain behind a reflective, patient, and industrious people, and follow in the wake of another whom they extol for their haughty indifference towards the study of a subject which, as many of your own body, the literati of the north, and even the commissioners of 1784, confess, presents astonishing peculiarities? And because in one nation a few enthusiasts have gone beyond the bounds of reason, is this a motive for believing all the literati of that nation to be fanatics, and that nothing can proceed from that part of the world that does not partake more or less of this contagious exaltation? Gentlemen, if Germany has produced men whose philosophical ideas are beyond the comprehension of other men, do not forget that it likewise gave birth to Leibnitz, Stahl, Euler, Reil, Blumenbach, Stoll, Van Swieten, and a thousand others, before whom none of us should be ashamed to bend. Above all,

do not search among exceptions for your rule of conduct : it were as reasonable to produce the face of a monster to prove to us that the human face has no regularity of form.

“ A citation is made, in order to divert you from the study of Magnetism, to the conditions recommended by M. Puy-ségur for the production of magnetic effects, and you are asked what benefit can be derived from an unknown and incomprehensible agent—one which, in order to be subservient, demands from faith a determined will, and an ardent desire to do good.

“ How then, it is urged, can the members of a committee, who of course include distrust in the number of their duties, ever present a combination of the requisite conditions ? The magnetic phenomena, it was added, are so subtle, and so delicate, that the distraction caused by the presence of one incredulous observer is sufficient to prevent their being elicited ; how is it possible, then, to submit phenomena so fugitive to the investigation of a committee ?

“ We answer, first, that these conditions are not so absolutely essential as they are supposed to be ; for the first time these phenomena presented themselves to him who made the experiment, he certainly did not possess these conditions. Being ignorant of the phenomena he had produced, it is evident that he had neither belief, will, nor faith in regard to them. It is equally evident, that among modern observers, all those whose experiments have been cited here, Messrs. Georget, Rostan, and Récamier, far from having these conditions, were, on the contrary, altogether prejudiced against these phenomena—that they began their experiments with distrust rather than skepticism ; and yet they produced effects similar to those developed by operators whose moral dispositions were diametrically opposite to their own. What you have been told of the influence exerted by the presence of one unbeliever in Magnetism, is therefore not true ; so that this considera-

tion ought by no means to be presented to you as a motive for refusing the examination, since you yourselves have reported to us examples which defeat the objection founded on this pretended influence. An attempt has been made to persuade you, that according to the principles of magnetizers, the learned were less qualified than others to produce magnetic effects; and consequently, that it was useless to propose, or expect from them an examination. But it is not required that the learned themselves make the experiments. It is not proposed to constrain your committee, if you appoint one, to undertake the magnetic manipulations. It will suffice that they take place in their presence, that they direct them in what they may deem a proper course, that they remain the passive witnesses, in order to be the judges of them; in a word, it is not required that they should produce the effects, but investigate those which may be produced in their presence.

“These effects, we are told, are only to be obtained by firm faith and blind confidence.

“Let us open the ‘Critical History of Magnetism,’ by M. Deleuze, whence these precepts are said to have been taken. We read, page 56 and 57 of the first volume, ‘The faith, of which so much has been said, is not in itself essential, for it is not the principle of magnetic action. This principle requires a will to do good, a firm belief that we possess this power, and entire confidence in its exercise.’ By way of final analysis, this faith, which is rendered so alarming to you, is nothing but the will to produce effects, with the conviction that we can produce them; in a word, the *sui fiducia* of the ancients. This interpretation, gentlemen, is by no means arbitrary. It agrees with the views entertained by the majority of the philosophers of antiquity; it was the opinion of Pythagoras, Plato, and Confucius. It is only required, that the experiment be made in good faith, and with a desire that it may succeed. And are not

these the first qualifications that every experimentalist ought to possess? This objection, then, ought not to deter you any more than the rest.

“You have been told, gentlemen, of the moral dangers of Magnetism; the very remarkable article from the new Dictionary of Medicine has been read to you. M. Récamier has quoted facts, which prove that during the magnetic sleep libertines have taken a criminal advantage of the stupor of the senses in young magnetized females; and he has, perhaps, justly alarmed you as to the dangers resulting from the absolute power of the magnetizer over the magnetized—a power which, according to the same observer, can place at his disposal their movements and will, and, consequently, their honor and life. This consideration alone, we have been told, ought to suffice to render Magnetism an object of reprobation, as giving cause of alarm for the public morality, and being, therefore, unworthy of investigation.

‘In reply to this objection, we propose the following dilemma. The fact is either false or true. In the former case it will be an advantage to assure yourselves of its falsehood, in order to denounce it before the world with all the authority your characters give you; it is even urgently requisite that you examine it in order to silence the scandal that may result from the credit of such an opinion. In the latter case, without previously judging of the dangers that would result from it to public morals, or of the means to be employed for warding off these dangers, who will presume to tell us that this fact is not worthy of serious investigation, that it is not one of the most astounding that the economy of human nature can present, and that it is not of a nature to rivet the attention of physicians and physiologists? The examination of it, therefore, is not to be refused.

“We admit, that it was with a view to prevent abuses

so revolting, that M. Bally has attacked the directions given for the choice of a magnetizer, by authors who have written on Magnetism. We conceive that he fears the reciprocal influence of the sexes. But why, with intentions so pure, does he misconstrue facts? Why pretend, for instance, that an operator who is to magnetize females must always be young, healthy, and vigorous; and then demand, for the sake of morality, the appointment of sworn magnetizers?

“Your committee, in reply to this objection, would quote the following passages from the ‘Practical Instructions on Magnetism,’ published at Paris in 1825, by M. Deleuze, to whose morality every one here, even those who charge him with extreme credulity, pay just homage. He says, pages 168, 169, and 172, ‘There will always be a great advantage in finding a magnetizer in one’s own family. The ties of blood tend to strengthen the relation by a natural sympathy. The confidence and love existing between husband and wife, between mother and daughter, and between near relatives, have already produced that affection and abandonment of self, which ought to unite the magnetizer and somnambulist, and which authorize the continuation of these sentiments when the treatment has ceased. I have said that females ought to be magnetized by females. I would add, that except in cases in which common sense demonstrates that it is a matter of indifference, they alone ought to be intrusted with the operation. Moreover, *cæteris paribus*, the best magnetizer for a wife is her husband; for a husband, his wife; and for a girl, her sister or mother.’ This quotation alone, gentlemen, proves, in a positive manner, what are the precepts which ought to regulate our choice of a magnetizer. A year has not elapsed since the author published them; and however scrupulous your consciences may be, they ought to be perfectly reassured by the candor with which this essen-

tially virtuous man expounds and submits them to the test of physicians. To us it appears that the impression they must have made upon your minds is not that which can tend to corrupt, nor even such as would accrue from an exposé of precautions absolutely ridiculous, and hence all the point of the objection is lost.

“The proposition of your committee is rejected, from an apprehension lest the Department should expose itself to ridicule, and forfeit its respectability by devoting itself to the study of Magnetism.

“The question, gentlemen, now assumes a graver aspect, not intrinsically, but because some distinguished members of the Academy are fearful of compromising its dignity by the investigation we urge upon you. This feeling, honorable as it really is, and founded on the dignity of our corporation, doubtless deserves the greatest respect, the most delicate treatment. But we must agree about words in order to agree about things. The term ridiculous, is generally applied to that which justly excites laughter or raillery; such, at least, is the definition given in the Dictionary of the Academy, a definition founded on the etymology of the radical word *ridere*.

“It follows, from this definition, that any thing which is calculated to provoke laughter or raillery, is ridiculous. Well, in our present position, divided in opinion as we appear to be with regard to the expediency of submitting Magnetism to a fresh investigation, it is evident, that those who desire this investigation will appear ridiculous to those who oppose it, and the latter will appear so to those who desire it. It is impossible for you to escape from this inevitable alternative, which from one direction or the other points the laughter or raillery against a portion of this assembly. You must yield to this necessity in all its force; and in the alternative to which you are reduced, being no longer able to direct public opinion, enlightened as it is, on

the question submitted to you, it remains for you to decide whether the laughter, raillery, or ridicule, ought to fasten upon those who shall declare themselves in favor of the examination of a question which has been a constant object of study with many of us, or whether it ought to alight on those who, having not yet studied, reject it. This, gentlemen, is the whole point at issue. It is here that matter for ridicule will be sought: for, at the present day, it is to be found no longer in Magnetism itself, as M. Guer-sent judiciously observed. It claims exemption from it now that enlightened and impartial observers, whose distinguished talents no one here denies, have taken part in this long and important discussion. And do you think that no one will ridicule the indecision which seems to prevail here as to the propriety of granting a new trial to Magnetism? Can you, gentlemen, consistently with the interests of the Academy, of which you are the self-constituted champions, can you hesitate as to what choice you should make? Can you expose yourselves to the reproach of running counter to the spirit of the age, which everywhere proclaims the power of observation and experiment, and examines anew the best-analyzed phenomena?

“But this examination, they say, ought not to be made by learned bodies; it is their office to appreciate and systematize facts, and not to study them in the first instance. When memorials have been sent to you upon Magnetism, when the government has called for a special study of this subject on our part, then you can and ought to take it up. Till then, beware of attending to a subject upon which it is so easy to be deceived; and remember, that you ought not to expose the Department to the risk of compromising itself. These objections, gentlemen, are rather specious than solid. A learned body ought not to take up this investigation! On whom then will it devolve? on individuals! But what guarantee will they offer for their decisions? On

what authority will they rest ? Besides, in what particular is the proposed investigation inconsistent with the respect which a learned body owes to itself, and how does it incur any risk of violating propriety ? Were not the Royal Academy of Sciences, the Faculty of Medicine, the Royal Society of Medicine, whose commissioners passed sentence on Magnetism in 1784, were not these learned bodies ? and is it not to their decision that you appeal to-day ? Make your choice, gentlemen, or allow us to repeat to you, that no scientific authority as a learned body, is more competent than your own to judge this question.

“The investigation was next held out as fraught with dangerous consequences. Fears were apparently entertained, lest the commissioners should be led into error, and having become the dupes of arrant juggleries, should involve the rest of the Academy as victims of the same. Mystification, you were told, is a matter of much more serious import for incorporated bodies than for individuals.

“We do not think, gentlemen, that Messrs. Franklin, Lavoisier, Bailly, Leroi, and Bory, commissioners from the Academy of Sciences ; Messrs. D’Arcet, Majault, Salin, and Guillotin, from the Faculty of Medicine ; or Messrs. Poissonnier Despecières, Caille, Mauduit, Andry, and Jussieu, from the Royal Society of Medicine, saw any impropriety in undertaking, in 1784, an examination, which the progress of science and new facts engage us to resume in 1826. None of them incurred disgrace for having signed the reports they published. The learned bodies to which they belonged, have lost on that account none of their former celebrity, and we do not see why an investigation made at the present time should deprive a learned body of the respect which they preserved during an investigation of the same subject forty years ago.

“We allow that an association ought to be more cautious than a private individual, as to the objects of its re-

searches, because its mystification is a more serious matter. But it will be granted us in return, that tricks are not so easily played on bodies of men as on individuals. Let us add, that it argues a very indifferent opinion of the sagacity of your commissioners, to suppose that they will not be able to distinguish real from pretended phenomena. If those of our colleagues who oppose us have escaped from fraud, why should not your commissioners have equal penetration? Are our adversaries alone and exclusively possessed of a proper degree of distrust, circumspection, and talent, for observation? Be assured, gentlemen, that those whom you may select will not forget that they are exploring in the name of the first medical body in the kingdom, and will neither compromise their own reputation nor yours by too precipitate a decision. It is an insult to those whom you honor with your confidence, to suppose that they will not fully appreciate and justify it.

“It is added, that the government not having consulted the Academy on this topic, you ought to wait till its intentions are communicated to you.

“How long is it, gentlemen, since you commenced the practice of bestirring yourselves only by order of the government? Except with regard to occult remedies, mineral waters, contagious diseases, vaccination—on which you are professionally consulted by the ministry—what department of science do you not study independently, and even reject memorials thereupon? The higher powers, gentlemen, ask your advice, and often profit by your intelligence; but they do not impose upon you such and such labors. Their omnipotence is not waited for to sanction the study of Magnetism any more than that of the absorption of poisons, the contagious nature of hydrophobia, or the researches of comparative anatomy.

“You engage us not to take the lead in the study of Animal Magnetism: you wish not to turn your attention

thereto until memorials have been presented, and the labors of others communicated to you.

“Now, since the day on which you appointed your committee, you have received, even from foreign countries, a great number of letters on this subject, and the proposition of M. Foissac, which gave rise to all this discussion. Have you forgotten that already? And what is this somnambulist he places at your disposal, but a living memorial, a complete fund for experiment, that he places in your hands, begs you to examine, and which calls for your opinion? Will you treat him differently from the rest of our brethren who send us memorials? Is not that which he presents, on account of its singularity, at least as worthy of a gracious reception as those which you daily refer to committees? Can you—ought you to answer his request otherwise than by occupying yourselves with the examination of his somnambulist?

“It has been complained that a wrong course was adopted in this affair; and it has been urged that the examination of this somnambulist ought to have been confided to a committee of three, and that this isolated case ought not to have furnished ground for the demand of a special committee to be formed for a general inquiry into Magnetism.

“This objection, gentlemen, is easily answered. In the first place, it was not with the committee of which I am the organ that the idea of submitting Animal Magnetism to a fresh investigation originated. It is the idea of a physician unconnected with the Academy. This idea, expressed in a letter addressed by him to you, and in which he proposed that you yourselves should make experiments on a somnambulist that he had at his disposal, seemed so important that you considered it your duty to adopt it, and it thus became, so to speak, your own idea.

“Remember, gentlemen, that as soon as this letter was read to you, M. Marc made you sensible of the necessity

of turning your attention to the investigation of Magnetism, in order either to prove its existence or proclaim its falsehood. It was, in his opinion, the more incumbent on you to take this course, because the practice of Magnetism had for a long time been given over to charlatans, and persons for the most part ignorant of medicine; and he proposes to you to appoint a committee to draw up a report on this subject.

“Remember, too, that the President remarked that the Department being totally unprepared for the proposition that had just been made, it would be more *à propos* to appoint only a committee for the purpose of reporting upon the question, as to whether it was *expedient that the Academy should direct its attention to Animal Magnetism*. This proposition was adopted by a large majority; and the President then called the names of the members he deputed, in the name of the Department, to report upon the previous question of the propriety of studying and examining Animal Magnetism. It was in these express terms that, on the 11th of October last, you formed the committee which on the 13th of the following December, returned an affirmative answer to the question you had deputed them to examine.

“If, then, a wrong course has been pursued, you must blame yourselves for it, since it was you who proposed the question upon which we decided. As to ourselves, we faithfully obeyed your special order. We drew up the report which the Department required of us; and all five of us enjoy the consciousness of having faithfully confined ourselves to the limits which you yourselves prescribed to us.

“What if it is proposed now to divide the question—what if it is said that you ought to submit this somnambulist to examination, by three commissioners who shall make you a separate report, and thereupon reject the proposal to

form a special committee for the investigation of Animal Magnetism ?

“Our answer will be, that when this committee of three presents you its separate report on this individual topic, one of the following results will inevitably follow : it will declare the fact to be either true or false. Let us consider, gentlemen, what will be your position in each of these supposed cases.

“In the first case, the fact being acknowledged as true, those among us who do not believe in Magnetism will tell me that the commissioners have been deceived—that they have not been attentive observers. They will adduce analogous facts, in which they will affirm that there has been imposture practised, and will not fail to declare that there has also been some trickery in that which has just been announced as true. Such of our colleagues as have already witnessed similar facts, will contradict the others, support the commissioners, and you will then have discussions without end. It will be impossible for you to found any opinion whatever on the conclusion of these three commissioners.

“In the second case, the fact being declared false, the three commissioners will assert that this woman is not a somnambulist—that they have foiled and detected her. You will then see that those with whose works and experiments on Magnetism you are acquainted, will affirm, with more apparent truth than the former, that your commissioners have not taken proper precautions—that if the experiments had been made as they will tell you they themselves have performed hundreds, the same results would have been obtained. In this inevitable position, gentlemen, how can you expect the question to advance ?

“It were well if the mischief ended here, but the inevitable result of the report of these three commissioners, and the discussion to which it will undoubtedly give rise,

will be, that corroborative and contradictory facts will be communicated in the memorials that will be poured in among you. You will certainly be obliged to make them known to the Department—to attend the reading of some of them—to submit all to the examination of commissioners—to receive the reports of the latter upon them—and to listen to frequent and fatiguing discussions.

“If, instead of these committees, small and easy of attack as they must be, you refer to one imposing and special committee the examination of this somnambulist, and all the memorials that may be addressed to you on Magnetism, you will place the Department in the only attitude that benefits it—you will prevent its being eternally beset by these preachers of magnetic miracles—deprive the latter of that kind of celebrity which they expect to derive from the publicity of your discussions—put an end to these same discussions, of which many of you dread the effects—and economize your time; and the judgment of this committee, far more imposing than that of the three commissioners, multiplied as they must be by the number of memorials presented, will afford you, when they shall think proper to pronounce it, an indisputable guarantee, and a unity of views, such as you will never obtain from isolated commissioners.

“Thus vanishes by analysis all the apparent force of this objection; thus crumbles, piece by piece, the cunningly-raised edifice of considerations, which appeared to make so deep an impression on your minds.

“By way of final analysis, gentlemen, are you called upon to admit all that is related of Magnetism? No.

“Are you called upon to admit as demonstrated, all the concessions which our adversaries have made us, the *remaining tenth* of M. Laennec, the experiments of which M. Récamier has told you he was the witness and performer? No.

“Are you called upon to admit as positive, or even probable, the facts published by those of our colleagues who have made a special study of this branch of science, phenomena which they tell you they have seen produced twenty or a hundred times, for weeks, months—ay, and for whole years, on different individuals? No.

“We only call upon you to examine these facts; and would you refuse to comply with what demands neither an abandonment of your belief, nor a renunciation of preconceived opinion, nor even a sacrifice to your reason? Are you not aware, gentlemen, that a refusal to examine in the ordinary affairs of life is an incipient denial of justice? and that in a matter of science it is neither more nor less than the expression of a blind and culpable obstinacy?

“The investigation which we ask should be confided only to men well known for their wisdom and prudence. Let the committee which is to conduct it, be composed of those among us whose age, gravity, experience, and the rank they have held, and still hold, in the medical world, afford a guarantee for the impartiality of their judgment.

“Include in this committee those who have thrown out the strongest objections to our report; associate with them those who, without entering deeply into the subject of Magnetism, have, from a conviction of the necessity of investigating it, expressed no other idea on the question at issue.

“Complete the committee by summoning to it those who are known to have made a special study of physiology and natural philosophy.

“With such elements as these you may rest satisfied that you will not be deceived; your apprehensions with regard to the dignity and reputation of the Academy will vanish, and you may await with confidence the result of their researches.

“Let this committee, so scrupulously organized, collect

all the memorials that may be presented to you—all the facts communicated in reference to Magnetism; let it cause former experiments to be varied, and invent new ones; let it act alike independently of the proscription which has weighed upon Magnetism for forty years, and of the high importance which some are inclined to attach to it at the present day; let the verdict which it may pronounce, not be made known to you until it has been justified by long and repeated tests, invested with the majesty of time;—then, whatever it be, let us not doubt that it will at length settle the opinion of the learned, and point out to you, in a positive manner, what you have to fear, and what to hope, from this extraordinary agent.

“The committee persists in its conclusions.

{Signed)

“ADELON,
PARISET,
MARC,
BURDIN-AINE.

“HUSSON, *Reporter*.”

This eloquent reply was listened to with the most uninterrupted attention, and greeted with almost universal applause. The votes upon the conclusions of the committee's report were forthwith given in by secret ballot; of which the following is the result:

Number of votes	60
For the proposition	35
Against it	25

Accordingly, the Royal Academy of Medicine adopts the proposition for appointing a permanent committee to devote itself to the study and investigation of Animal Magnetism.

CHAPTER VI.

REPORT UPON THE PSYCODUNAMIC EXPERIMENTS BY THE
COMMITTEE OF THE ROYAL ACADEMY OF PARIS, 1831.

"GENTLEMEN:—More than five years have elapsed since M. Foissac, a young physician, of whose zeal and power of observation we have had frequent opportunities of judging, thought proper to direct the attention of the Academy of Medicine to the phenomena of Animal Magnetism. He reminded it, that among the commissioners appointed in 1784 by the Royal Society of Medicine for the purpose of making experiments and reporting thereupon, there was one conscientious and enlightened man, who had published a report contradictory to that of his colleagues; that since that time Magnetism had been the object of new experiments and new researches; and if the Academy should see fit, he proposed submitting to its examination a somnambulist, whom he thought calculated to elucidate a question which many talented men in France and Germany regarded as far from being solved, although in 1784 the Academy of Sciences, and the Royal Society of Medicine, had given their opinions against Magnetism.

"A committee, consisting of Messrs. Adelon, Burdinainé, Marc, Pariset, and myself, was deputed to report to you on the proposition of M. Foissac.

"This report, presented to the Department of Medicine at its sitting of the 13th of December, 1825, concluded that Magnetism ought to be submitted to a fresh investigation; this conclusion gave rise to an animated discussion, which was protracted throughout the sessions of the 10th and 24th of January, and the 14th of February, 1826. On the latter occasion, the committee replied to all the objec-

tions that had been levelled at its report; and on the same day, after mature deliberation, after an individual vote by ballot, (a method which had never before been adopted in matters of science,) the Department decided that a special committee should be directed to make fresh inquiries into the phenomena of Animal Magnetism.

"This second committee, composed of Messrs. Bourdois, Double, Fouquier, Itard, Guéneau de Mussy, Guersent, Laennec, Leroux, Magendie, Marc, and Thillaye, was nominated at the session of the 28th of February, 1826. Some time after, M. Laennec being obliged to leave Paris on account of ill health, I was appointed to take his place, and the committee, thus constituted, addressed themselves to the performance of the duties intrusted to them. Its first care was, before the withdrawal of M. Laennec, to examine the somnambulist (Mlle. Celine) who had been offered by M. Foissac.

"Various experiments were made upon her within the walls of the Academy; but, we must confess, our inexperience, impatience, and distrust, which we perhaps manifested too plainly, only permitted us to observe certain physiological phenomena, rather singular, it is true, and which we will make known to you in the course of our report, although we saw therein none of the faculties of which she gave proofs on another occasion. This somnambulist, harassed doubtless by our exactions, ceased at that period to be at our disposal, and we had to search the hospitals for the means of prosecuting our experiments.

"M. Pariset, a physician connected with the Salpêtrière, might, more than any one else, have assisted us in our researches; and he lent himself to this object with an earnestness which unfortunately produced no result that answered our expectations. The committee, whose hopes were in a great measure founded on the resources which this hospital might furnish, either on account of the indi-

viduals on whom its experiments would have been made, or the presence of M. Magendie, who had requested permission to follow them as one of their body ;—the committee, we say, finding itself deprived of the means of information which it had hoped to find there, had recourse to the individual zeal of its members.

“ M. Guersent promised to exert his influence in the Hospital for Children ; M. Fouquier, in the Charity Hospital ; Messrs. Guéneau and the Reporter, in the Hôtel-Dieu ; M. Itard, in the Institution for the Deaf and Dumb ; and, thenceforth, each prepared to make essays, of which he would invite the other members of the committee to be witnesses. Soon, other and more formidable obstacles arose to thwart our labors. The causes which may have given rise to these obstacles are unknown to us ; but by virtue of a decree of the general council of the hospitals, dated the 19th of October, 1825, prohibiting the use of any new remedy which had not been approved by a committee nominated by the council, the magnetic experiments could not be continued at the Charity Hospital.

“ Reduced to their own resources—to such as the particular relations of each member could supply—the committee made an appeal to all physicians known to be making, or to have made Animal Magnetism the object of their researches. They begged to be allowed to witness their experiments, to trace their progress with them, and establish their results. We declare that we have been fully gratified in our wishes by several of our fellow-physicians—especially by him who originated the question of an examination into Magnetism ; we mean M. Foissac. We have no hesitation in asserting that it is to his constant and persevering intervention, and the active zeal of M. Dupotet, we are indebted for the greater portion of the materials which we have collected for the report now presented to you. -

“Do not, however, think, gentlemen, that your committee has, in any instance, confided to others the task of directing the experiments they have witnessed, or that any but the Reporter has taken up the pen, minute after minute, for the compilation of the verbal process vouching for the succession of phenomena which presented themselves—and that, too, as soon as they made their appearance. The committee have brought to the performance of all their duties, the most scrupulous exactness; and at the same time that they do justice to those who have assisted them with their obliging co-operation, they feel bound to remove from your minds the slightest doubts that may have arisen, as to any participation whatever in the examination of this question by others besides themselves. Your committee have uniformly suggested the various modes of experimenting—traced the plans thereof—constantly directed their course—watched and recorded their progress;—in fine, while availing themselves of assistance more or less zealous and enlightened, they have always been present, and always given a proper direction to all that has been done.

“You will, therefore, understand that they exclude all experiments performed without the supervision of the committee—even by members of the Academy.

“Whatever confidence may be established among us by the spirit of brotherhood, and the reciprocal esteem by which we are all animated, we have felt that, in the investigation of a question the solution of which is so delicate, we ought to rely on none but ourselves; and that you could rely on our guarantee only. We considered, however, that this rigorous exclusion ought not to extend to a very curious fact, observed by M. Cloquet. We have admitted it, because it was already, in a manner, the property of the Academy; the Surgical Department having turned their attention to it at two different sittings. This restriction, which the committee have imposed on themselves, as to the

use of the various facts bearing upon the question which they have studied with so much care and impartiality, should entitle us to demand a return of the same, if any persons who have not witnessed our experiments should be inclined to raise discussions upon the authenticity thereof. For the very reason that we call upon you to give credit to that only which we have seen and performed, we cannot allow those who have neither seen nor performed any thing at the same time, and in concert with us, to attack or throw doubt on what we shall adduce as having come under our own observation. And as, in fact, we were always skeptical as to the wonders which we were told would be developed ; and as this feeling has uniformly been predominant within us, during all our researches, we think we have some right to expect, even if we fail to enlist your belief, that you will express no doubt of the moral and physical dispositions with which we have invariably proceeded to the observation of the different phenomena which we have witnessed.

“ Thus, gentlemen, this, our report, which we are far from presenting you as one that is to settle your opinion on the question of Magnetism, cannot—ought not to be viewed in any other light than that of an assemblage and classification of the facts which we have observed up to the present time. We offer it as a proof that we have tried to justify your confidence in us ; and while we regret that it does not rest on a greater number of experiments, we still hope that you will receive it with indulgence, and listen to the reading of it with some degree of interest. We think proper, however, to inform you that what we have seen in our experiments, bears no resemblance whatever to any thing that the report of 1784 adduces concerning the magnetizers of that epoch. We neither reject nor admit the existence of a fluid, because we have not proved it. We have nothing to say of the baquet or tub, the wand, the chain by

which a communication of the hands of all the magnetized was effected—the pressure continued sometimes for several hours upon the lungs and abdomen—the vocal and instrumental music with which the magnetic operations were accompanied—or of the concourse of people who were magnetized before a crowd of witnesses ; because all our experiments have been performed in a perfect calm, as it were—in absolute silence, without any accessory means—never by immediate contact, and always upon a single individual at a time.

“ We have nothing to tell you of what, in the days of Mesmer, was so improperly called *a crisis*, and which consisted of convulsions—laughter, that was sometimes irresistible—immoderate weeping, and piercing shrieks,—because we have never met with these various phenomena.

“ We do not hesitate to declare that, in every respect, there is a great dissimilarity between the facts observed and pronounced upon in 1784, and those which we have collected in the production we have the honor of presenting to you—that this dissimilarity constitutes a distinct line of demarcation between them—and if reason has done justice to a great portion of the former, the spirit of research and observation ought to be exerted to increase and multiply the latter.

“ In Magnetism, gentlemen, as in many other operations of nature, it is essential that certain conditions should unite for the production of such and such effects. This is an indisputable truth, for the confirmation of which, were it necessary, proofs might be found in what takes place in several natural phenomena. Thus, without a dryness in the atmosphere, you can procure but a feeble development of the electric fluid—without heat, you can never obtain an amalgamation of pewter and lead, which constitutes the common solder of plumbers—without the light of the sun, you

cannot see the spontaneous ignition of a mixture of equal parts in volume of *chlore* and hydrogen, &c.

“Whether these conditions be external or physical, like those we have just mentioned—whether they be internal or moral, like those which Messrs. de Puységur, Deleuze, and others assert, are indispensable to the development of magnetic phenomena—the fact that they exist, and are essential to them, made it necessary for the committee to endeavor to bring them together, and a point of duty to comply with them. And yet we ought not, nor did we wish to rid ourselves of that lively curiosity which led us at the same time to vary our experiments, and baffle, if possible, the practices and promises of certain magnetizers.

“Nor was it our duty, either, to seek to explain these conditions ; that would have been a question of mere controversy, for the solution of which we should have been no more prepared, than if called on to explain the conditions by virtue of which the phenomena of physiology take place, and how medicines operate as they do : these are questions of the same nature, and upon which science has, as yet, come to no decision.

“In all the experiments we have made, the most profound silence has been observed, because we thought that in the development of phenomena so delicate, the attention of the magnetizer and magnetized ought not to be diverted by any thing extraneous ; besides, we were unwilling to incur the reproach of having endangered, by conversation and interruptions, the success of the experiment ; and we have always been careful, that the expression of our countenances should neither produce embarrassment on the part of the magnetizer, nor doubt on that of the magnetized. Our position, we are proud to repeat, has constantly been that of curious and impartial observers. These several conditions, which had in part been recom-

mended in the works of the respected M. Deleuze, having been well considered, the following is a statement of what we have seen, beginning with the *modus operandi* :—

“ The person to be magnetized seats himself on a convenient arm-chair, or divan, sometimes even on a common chair.

“ The magnetizer, on a seat somewhat higher, in front, and at the distance of a foot from the former, seems for a few moments to be collecting himself, during which time he takes hold of the thumbs of the person to be magnetized, and remains in this attitude until he feels that he has produced an equal degree of heat in the thumbs of the person and his own. He then withdraws his hands, turning them outward, places them on the shoulders of the other for about a minute, and slowly brings them down, with a kind of light friction, along the arms to the ends of the fingers. This movement, which magnetizers term a *pass*, is repeated five or six times. He next raises his hands over the head, keeps them there for a moment, draws them downward before the face, at the distance of an inch or two, as far as the epigastrium, over which he sometimes leaves them suspended for a while, sometimes presses the part with his fingers, and lowers them along the remaining part of the body and limbs, until he reaches the feet. These passes are repeated during the greater part of the sitting, which when he wishes to terminate, he extends them beyond the extremities of the hands and feet, shaking his fingers at each pass ; finally, he makes horizontal passes across the face and breast, at the distance of three or four inches, by presenting his hands brought closely together, and then suddenly separating them.

“ At other times, he joins the fingers of each hand, and presents them at the distance of three or four inches from the head or stomach, leaving them in this position for a

minute or two ; then withdrawing them, and again bringing them near these parts alternately, with more or less promptitude, he imitates the movement a person would very naturally execute when wishing to shake off any liquid from his fingers' ends.

" These several modes have been adopted in all our experiments, without attaching ourselves to one more than another, often employing but one, sometimes two ; and we have never been directed in our choice by the idea that one mode would produce a more prompt and marked effect than the other.

" The committee will not follow, in the enumeration of the facts observed, the order in which they have been collected as to time ; it has seemed more proper, and, above all, more rational, to present them to you, classed according to the degree of magnetic action more or less strongly indicated by each.

" We have therefore laid down the four following divisions :

" 1st,—The effects of Magnetism are null and void on persons in good health, and, in some cases, on the sick ;

" 2d,—They are but feebly indicated on others ;

" 3d,—They are often the offspring of ennui, monotony, and imagination ;

" 4th, and lastly,—They have been seen to develop themselves independently of the above causes, *very probably* by the effect of magnetism alone.

" 1. Effects null and void.

" The committee's Reporter has on several occasions submitted himself to magnetic experiments. On one of these, being at the time in perfect health, he had the perseverance to remain seated for three quarters of an hour in the same position, with his eyes closed, completely motionless, and he declares, that this trial produced no

kind of effect on him, although the wearisomeness of the position, and the absolute silence which he had enjoined on all present, were quite calculated to induce sleep. M. Guéneau de Mussy underwent the same trial, with the like result. On another occasion, when the Reporter was tormented with very violent and obstinate rheumatic pains, he several times made trial of magnetism, but never obtained by its means the slightest relief, although most assuredly the intensity of his sufferings made him anxiously desire to be rid of them, or at least to have them alleviated.

“ On the 11th Nov., 1826, our respected colleague, M. Bourdois, had been laboring for two months under an indisposition which demanded particular attention on his part as to his daily manner of living. This indisposition, he told us, was not his normal state ; he knew the cause of it, and could note the moment of its departure. Under these circumstances, which, according to the assertion of M. Dupotet, were favorable to the development of magnetic phenomena, M. Bourdois was magnetized by the same M. Dupotet, in presence of Messrs. Itard, Marc, Double, Guéneau, and the reporter. The experiment commenced at 23 minutes past 3 ; his pulse was then at 84, a number which, by the statement of M. Double and M. Bourdois, is that of the normal state. At 41 minutes past 3, the experiment ceased, and M. Bourdois felt absolutely no effect from it. We only remarked, that his pulse had fallen to 72 beats, that is to say, to 12 less than before the experiment.

“ At the same sitting, our colleague, M. Itard, who has been affected for eight years with a chronic rheumatism, the seat of which was then in the stomach, and who was suffering at the moment from an accustomed fit connected with his disease, (we use his own expressions,) was magnetized by M. Dupotet. At ten minutes before four his

pulse was at 60 ; at three minutes before four he closed his eyes ; at three minutes past four the experiment was terminated. He told us that while he had his eyes open, he thought he felt impression of the passing of fingers over his organs, as if they had received a gust of heated air ; but that after having closed them, and the experiment continuing, he no longer felt that sensation. He added, that at the expiration of five minutes, he became sensible of a headache, occupying the whole forehead and the back of his eyeballs, together with a feeling of dryness on the tongue, although we ourselves observed that this organ was very moist. Lastly, he said that the pain he experienced before the experiment, and which he announced as being dependent on the affection of which he complained, had left him, but that it was generally very transient. We remarked that his pulse had risen to 74 ; that is to say, to fourteen pulsations more than before the experiment.

“ It is very true, we could have reported to you other observations in which Magnetism has manifested no kind of action ; but besides the trouble of citing facts that have resulted in nothing, we deemed it sufficient to let you know that three members of the committee had made experiments on themselves, in order to give you a more complete assurance of the sincerity of our researches.

“2. *Effects feebly indicated.*

“ It cannot have escaped your notice, gentlemen, that the last fact of the foregoing series, presented a commencement of magnetic action : we have placed it at the end of the section, to serve as a connecting link with those that follow.

“ M. Magnien, M. D., aged 54 years, residing in the Rue Saint Denis, No. 202, walking with much difficulty, in consequence of a fall upon his left knee several years ago—and probably, too, of an aneurism of the heart, under which

he sank in the month of September last, (1831,)—was magnetized by the Reporter on the 18th, 19th, 20th, 21st, 22d, and 23d August, 1826. The number of his pulsations was less at the close of five sittings than at the commencement :—thus it fell from 96 to 90, from 96 to 80, from 77 to 71, from 82 to 79, from 80 to 78 ; and at the sixth, the number was the same at the commencement as at the end, namely, 83. The inspirations were regular, except in one instance in which they numbered twenty at the commencement, and twenty-six at the close. M. Magnien constantly experienced a sensation of coolness in all the parts over which the fingers of the magnetizer were directed, and passed for a considerable length of time in the same direction. This phenomenon never once failed to develop itself.

“ Our colleague, M. Roux, who complained of a chronic affection of the stomach, was magnetized six times by M. Foissac, on the 27th and 29th of September—the 1st, 3d, 5th, and 7th of October, 1827. He experienced first a sensible diminution in the number of inspirations, and beatings of the pulse—then a gentle heat at the stomach—an uncommon coldness about the face, (the sensation produced by the evaporation of ether,)—even when no passes were made before him—and lastly, a marked inclination to sleep.

“ Anne Bourdin, 25 years of age, residing at No. 15, Rue du Paon, was magnetized on the 17th, 20th, and 21st of July, 1826, at the Hôtel Dieu, by M. Foissac, in presence of the Reporter. This woman was suffering from a cephalalgia, and a neuralgia, which had its seat in the left eye. In the course of the three magnetic sittings devoted to her, we observed her inspirations increase from 16 to 39, from 14 to 20 ;—and her pulsations from 69 to 79, from 60 to 68, and from 76 to 95. Her head became heavy—she had a few minutes sleep—a diminution of the pain in her head ; but no effect was produced on the neuralgia.

“ Theresa Tierlin was magnetized on the 22d, 23d, 24th,

29th, and 30th of July, 1826. She had come to the Hôtel Dieu, complaining of pains in the abdomen, and in the region of the loins. During five magnetic sittings, we saw her inspirations increase from 15 to 17, from 18 to 19, from 20 to 25, and decrease from 27 to 24; and her pulse rise from 118 to 125, from 100 to 120, from 100 to 113, from 95 to 98, and from 117 to 120. We remarked that this woman was apparently afraid of the movements of the magnetizer's fingers and hands—that she shrank from them by drawing back her head—that her eyes followed so as to keep them in sight, as though she dreaded some harm from them. She was evidently rendered very uneasy during the five sittings. We noted other effects in her, such as frequent and long sighs, at times interrupted by sobs—a snapping and lowering of the eyelids—a rubbing of the eyes—a frequent swallowing of saliva, (a symptom which, in other magnetized persons, uniformly preceded sleep,)—and lastly, a cessation of the pain in her loins.

“The committee, in connecting these facts, have only had it in view to fix your attention upon the series of physiological phenomena developed in the last two. They cannot attach any importance to the partial amelioration which took place in the symptoms of the very insignificant diseases of these two women. If the diseases really existed, time and repose may have overcome them. If not, as is too often the case, the feint must have ceased without the operation of Magnetism. Therefore, gentlemen, we have presented them to you only as the first elements, so to speak, of magnetic action, which you will see more and more clearly evinced, as we proceed with the other divisions we have established.

“3. *Effects produced by ennui, monotony, and imagination.*

“The committee have had frequent occasion to remark that the monotonous uniformity of the gestures, the almost

religious silence maintained during the experiments, the ennui occasioned by remaining constantly in the same position, have put to sleep several individuals who were not however submitted to the magnetic influence, but whose sensations, physical as well as moral, were the same as when previously put to sleep by it; in such cases, we could not but recognise the power of imagination, a power in virtue of which these persons, believing themselves magnetized, were affected as if they really had been so. We will mention particularly the following observations:—

“Miss Lemaitre, of the age of twenty-five, had been affected with the ‘*gutta serena*’ for three years, when she entered the Hôtel Dieu. She was magnetized on the 7th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, and 22d of July, 1826. We will not now repeat the various phenomena which marked the commencement of the magnetic action, having detailed them in the preceding section, such as the winking and drooping of the eyelids, the rubbing of the eyes as if to rid herself of a disagreeable sensation, the sudden lowering of the head, and swallowing of the saliva. These are, as has been said, signs which we have constantly observed, and to which we shall not again allude. We will merely state, that we remarked an incipient drowsiness at the close of the third sitting, which continued to increase until the eleventh; that on and after the fourth, convulsive movements of the muscles of the neck and face, the hands and shoulders, became apparent; and that at the termination of each sitting, we detected a quicker pulse than at the beginning. But what ought most to fix your attention, is, that after having been magnetized ten times, and having appeared during the last eight more and more sensible of the action of magnetism, M. Dupotet, her magnetizer, took his seat behind her, by request of the Reporter, (at the eleventh sitting, viz., on the 20th of July,)

without making the slightest gesture, without any intention of magnetizing her, and yet she felt a greater inclination to sleep than on the preceding days, but less agitation and fewer convulsive movements. However, no sensible improvement in her sight took place from the first to the last experiment, and she left the Hôtel-Dieu in no better state than when she entered it.

“ Louise Ganot, a servant, living at No. 19 Rue du Battoir, and admitted into the Hôtel-Dieu on the 18th of July, 1826, to be treated in the Salle St. Roch, No. 17, for a white swelling, was magnetized daily by M. Dupotet, from the 21st to the 28th of July, 1826. She was said to be subject to nervous attacks: and, in fact, convulsive movements of the nature of those which characterize hysterics were uniformly developed in her at each magnetic sitting, such as plaintive cries, a stiffness and wringing of the upper limbs, an inclination of the hand towards the epigastrium, a bending of the whole body so as to form an arch the concavity of which was the back; and lastly, several minutes of sleep closed the scene.

“ At the sixth sitting, (on the 26th of July,) M. Dupotet placed himself in front of her, at the distance of two feet, without touching her, or making any gesture whatever, but with a decided intention of magnetizing her: the excitement, the convulsive movements, the stiffening of the arms became quickly manifest, as at the previous sittings. On the following day, the patient being seated in the large arm-chair which had been made use of during the previous experiments, we stationed M. Dupotet behind her; consequently the back of the chair was interposed between the magnetized and the magnetizer. He did no more than point with his fingers towards the middle of her back, and soon the convulsive movements of the days previous were manifested still more violently, and she frequently turned back her head. She told us, when awake, that she did

so, because it seemed to her that something operating behind her chair annoyed her.

“Lastly, having on the 26th and 27th of July observed the development of the magnetic phenomena, produced in one instance simply by intention, and in the other by very slight gestures, (the pointing of the fingers,) executed behind the said female, and without her knowledge, we desired to try whether the same phenomena would be elicited in the absence of the magnetizer, and by the mere effect of imagination. This actually took place on the 28th of July. Madame Ganot exhibited symptoms precisely similar to those which attended the former experiments, the hour of the day was the same, (half-past five, A. M.,) the place the same, there was the same silence, the same arm-chair, the same persons present, the same preparations; every thing, in short, was as on the six previous days, the magnetizer alone was wanting—he had remained at home. The same convulsive movements appeared, with a little less promptitude and violence perhaps, but having the same characteristics.

“A man of twenty-seven, subject ever since the age of fifteen to epileptic fits, was magnetized fifteen times at the Hôtel-Dieu, from the 27th of June to the 17th of July, 1826, by the committee's Reporter. Sleep began to be induced at the fourth sitting, on the 1st of July; it was sounder at the fifth, on the 2d of the same month; but during the subsequent ones, it was rather light, and easily interrupted either by noise or questioning. The Reporter magnetized him at the 13th and 14th, placing himself behind the arm-chair in which the man was seated. At the fifteenth sitting, which took place on the 17th of July, he continued, like Madame Ganot, to make the same manifestations as from the commencement of the experiments: the Reporter in like manner took his place behind the arm-chair, and the same phenomena of sleepiness were man-

ifested, although he had not magnetized him. We have necessarily concluded, from this series of experiments, that this epileptic and these two females experienced the same effects when they were magnetized, and when they thought they were so; consequently, that the imagination sufficed to elicit in them phenomena which, through inattention or preoccupation of mind, might have been attributed to magnetism.

“ But we readily acknowledge that there are several other cases as cautiously observed as the rest, and in which it would have been difficult for us not to admit Magnetism as the cause of these phenomena. We place them in our fourth class.

4. *Effects resulting very probably from Magnetism alone.*

“ A child 28 months old, subject, like his father, of whom mention will be made hereafter, to epileptic fits, was magnetized at the residence of M. Bourdois, by M. Foissac, on the 6th of October, 1827. Almost immediately after the commencement of the passes, the child rubbed his eyes, leaned his head on one side, rested it on one of the cushions of the settee on which he had been placed, yawned, shook himself, scratched his head and ears, seemed to struggle against the drowsiness that came over him, and soon got up, grunting, if we may be allowed the expression. He expressed a desire to urinate, which having done, he was again magnetized for a few moments; but as the inclination to sleep was not so marked as before, the experiment was terminated.

“ In connection with the above-cited fact we place that of a deaf and dumb person, 18 years of age, and for a long time past subject to very frequent attacks of epilepsy, on whom M. Itard desired to try the operation of Magnetism. This young man was magnetized fifteen times by M. Foissac. We have not only to say in this case that the

epileptic fits were suspended during the sittings, and did not return till the expiration of eight months, (an unprecedented respite in the history of his disease,) but also that the phenomena which this young man experienced, and to which the greatest importance is to be attached, were a heaviness of the eyelids, a general numbness, an inclination to sleep, and at times a swimming in the head.

“ A still stronger action was observed upon a member of the committee, M. Itard, who on the 11th of November, 1826, had suffered himself to be experimented on, as we have said, without feeling any effect. When magnetized by M. Dupotet, on the 27th October, 1827, he experienced a sensation of drowsiness without sleep, a marked irritation of the nerves of his face, convulsive twitchings about the nostrils, the muscles of his face and jaws, an afflux of saliva into his mouth of a metallic taste, a sensation similar to that which had been produced in him by galvanism. The first two sittings brought on a headache, which lasted several hours ; and at the same time his usual pains were greatly diminished. A year afterwards, M. Itard, who suffered from pains in the head, was magnetized eighteen times by M. Foissac. The operation almost invariably produced a flow of saliva, which on two occasions had a metallic taste ; there were but few muscular movements and contractions observed, with the exception of now and then a twitching in the tendons of the muscles of the fore-arms and legs. M. Itard informed us, that his headache had ceased each time after a sitting of from 12 to 15 minutes ; that it had entirely left him at the ninth, when it was brought on again by an interruption of the magnetic treatment for three days, and again driven away by its means. He experienced during the experiment a comfortable sensation throughout the whole system, an inclination to agreeable sleep, a drowsiness accompanied by vague yet pleasant reveries ; his disease underwent, as before, a

marked amelioration, which was not of long duration after the cessation of the magnetic treatment.

“ These three observations have appeared to your committee well worthy of remark. The two individuals who are the subjects of the first two,—namely, the child 28 months old, and the deaf and dumb man,—are ignorant of what is done to them : the first is not of an age to know it, and the second has never had the least idea concerning Magnetism. - Both, however, are sensible of its operation ; and most assuredly, this sensibility can in neither of them be attributed to the imagination. Can it with any more reason be traced to this source in the observation we have reported in reference to M. Itard ?

“ It is not upon men of our own age, and, like us, always on our guard against the errors of mind, and of the senses, that the imagination, in the light in which we are now considering it, has any hold. It is, at our time of life, enlightened by reason, and stripped of those fascinations which lead youth astray ; it is ever on the alert, and distrust rather than confidence presides over the operations of our minds. These characteristics are happily united in our colleague ; and the Academy knows him too well to deny his having felt what he says he has felt. His veracity was the same both on the 11th of November, 1826, when he declared that he experienced no effect, and on the 27th of October, 1827, when he asserts before you his having been sensible of the action of Magnetism.

“ The sleepiness observed in the three cases just reported, has appeared to us to be the passage from the waking state to that which is called the *magnetic sleep*, or *somnambulism*, terms which your committee have judged inappropriate, as calculated to convey wrong ideas ; but which, being unable to change, they have been compelled to adopt.

“When the individual submitted to the magnetic action is in a somnambulic state, magnetizers assure us, that he usually hears only the person who magnetizes him, and those who are put in communication with him by the joining of hands, or some other immediate contact. According to their theory, the somnambulist’s external organs of sense are all, or nearly all, deadened, and yet he has sensations. They add, that there is awakened in him what may be termed an internal sense, a kind of instinct, which enlightens him, either in reference to his own well-being, or that of the persons with whom he is in communication. As long as the somnambulism lasts, he is, they say, subjected to the influence of the one who magnetizes him, and seems to obey him with unreserved docility, without any manifestation, either by word or gesture, of his will, which is expressed strongly, but internally.

“This singular phenomenon, gentlemen, has been deemed by your committee the more worthy of attention and research, inasmuch as it was unknown (although Bailly seemed to have had a faint glimpse of it) when magnetism was submitted to the examination of the king’s commissioners in 1784; and as it was, moreover, for the sake of studying this very point that M. Foissac *disinterested*, as it were, the question of magnetism.

“In reference to a subject of which charlatanism might so easily avail itself, and which appeared to us to deviate so far from the previous range of human knowledge, your committee have felt obliged to be extremely severe as to the kind of proofs to be admitted as evidence of this phenomenon; and, at the same time, to be continually on their guard against the fallacy and imposture of which they had reason to fear being made the dupes.

“The committee claim your attention to the following observations, arranged in such a manner as to present you with a constantly increasing progression of somnambulic

phenomena ; this being the proper method of rendering them more and more evident to you.

“ Mlle. Louise Delaplane, sixteen years of age, living at No. 9 Rue Tirechape, was suffering from a menstrual suppression, accompanied by pains, a tension, and swelling of the abdomen, when she entered the Hôtel-Dieu, June 13th, 1826. The application of leeches to the vulva, baths, and a usually appropriate treatment, having failed to give relief, she was magnetized by M. Foissac, daily, from the 22d to the 28th of June, 1826 ; she fell asleep at the first sitting, at the end of eight minutes. She was spoken to but did not answer ; a tin screen was thrown down near her, she remained perfectly motionless ; a glass vial was forcibly broken, she started and awoke. At the second sitting, she replied by affirmative and negative motions of the head to the questions addressed to her. At the third, she gave us to understand that in two days she would speak, and point out the nature and seat of her disease. Although pinched so hard as to raise an ecchymosis, she gave no sign of sensibility. A vial of sal-ammoniac was unstopped under her nose. She was insensible at the first inspiration. At the second she raised her hand to her nose. Upon awaking, she complained of pain in the part that had been pinched and bruised. The same vial of sal-ammoniac was presented to her, and at the first inspiration she hastily drew back her head. The parents of the girl determined to withdraw her from the Hôtel-Dieu, when they heard that she was under magnetic treatment. She was, however, magnetized three or four times more. During all these experiments she never spoke, replying merely by signs to the various questions addressed to her. Let us add, that although insensible to the tickling of a feather thrust into her nostrils, passed over her lips and the wings of her nose, as well as to the noise of a plank thrown heavily upon a table, she yet

awoke at the sound of a copper basin thrown upon the floor, and at that of a purse of silver coin, which, on another occasion, was emptied from a considerable height into the same basin.

"At another time, December 9th, 1826, M. Dupotet, in presence of the committee, magnetized a man named Baptiste Chamet, a carman of Charonne, whom he had magnetized for the last time two or three years before. In eight minutes, being asked repeatedly if he were asleep, he gave an abrupt and affirmative nod; to several questions he made no reply. As he appeared to be suffering, he was asked what it was that pained him—he laid his hand on his chest. Being again asked what part it was, he then answered, "the liver," and still pointed to his breast. M. Guersent pinched him very severely on the left wrist, and he evinced no pain. Some one unclosed his eyelid, which with difficulty gave way, and the globe of the eye appeared to be turned as if convulsively towards the top of the orbit, and the pupil remarkably contracted.

"The committee have observed in the two observations thus consecutively reported, the first outline of somnambulism; of that faculty, by means of which magnetizers assert that in this sleep of the external organs of sense, there is developed in the magnetized an internal sense, and a kind of instincts, capable of manifesting themselves by external and rational acts. In each of the cases reported above, the committee have, in fact, seen either signs or words returned in answer to questions asked; or promises, which, it is true, have always lacked fulfilment, but which bear traces of the expression of an incipient intelligence. The three following observations will prove to you with what distrust we ought to regard the promises of certain pretended somnambulists.

"Mlle. Joséphine Martineau, nineteen years of age, living at No. 37 Rue Saint Nicholas, had been affected

with a chronic *gastritis* for three months when she entered the Hôtel-Dieu, August 5th, 1826. She was magnetized by M. Dupotet, in the Reporter's presence, for fifteen days in succession, from the 7th to the 21st of the same month, twice between the hours of four and five in the afternoon, and thirteen times between six and seven in the morning. She was put to sleep for the first time at the second sitting, and at the fourth she answered the questions put to her. We will not repeat to you, that at the close of each sitting, her pulse was quicker than at the commencement; that she retained no recollection of what happened during the sleep. These are common phenomena, which have already been well established in the cases of other magnetized persons. We have now to do with somnambulism, and it is this phenomenon we sought to observe in Mlle. Martineau. In her sleep she said she did not see the persons present but heard them, and yet no one spoke. Upon being questioned on this point, she replied that she heard them when they made any noise; she said she should never be cured until she took purgative medicine. She prescribed, to this end, three ounces of manna, and some English pills to be taken two hours after the manna. On the morrow and the day after, the Reporter gave her no manna, but administered four pills made of the crumb of bread; during these two days she had four stools. She said she should awake once in five minutes, and again in ten, and she did not till after the expiration of seventeen and sixteen. She announced that on a certain day she would furnish us the details of the nature of her disease. The day arrived, and she told us nothing. In short, she was constantly at fault.

“M. de Geslin, residing at No. 37 Rue de Grenelle-Saint Honoré, wrote to the committee on the 8th of July, 1826, that he had at his disposal a somnambulist, a lodger in the same house with him—Madame Couturier, aged 30,

a worker in lace, who, among other faculties, possessed that of reading the thoughts of her magnetizer, and executing the orders he transmitted to her mentally. The proposal of M. de Geslin was too important not to be accepted with eagerness. M. Guéneau and the Reporter availed themselves of his invitation. M. de Geslin repeated the assurances he had given us in his letter as to the surprising faculties of his somnambulist; and having put her to sleep by the usual process, invited us to make known to him what we desired her to do.

“One of us, the Reporter, stationed himself at a bureau, to make correct notes of all that might happen; and the other, M. Guéneau, undertook to write the orders we wished to have transmitted to the magnetized person. M. Guéneau wrote on a piece of paper the following words: ‘Go and seat yourself upon that stool in front of the piano.’ M. de Geslin penetrating himself with this wish, told the somnambulist to perform what he mentally requested her. She rose from her seat, and placing herself before the clock, said: ‘’Tis twenty minutes past nine.’ M. de Geslin informed her that that was not what he asked—she then went into the adjoining room. She was made to understand that she was again mistaken—she resumed her seat. She was requested to scratch her forehead—she stretched out her right hand, but did not execute the required movement. She was desired to seat herself at the piano—she went to a window six feet distant from the instrument. The magnetizer complained that she did not perform what he in thought requested—she rose, and took another chair. We required that when M. de Geslin raised his hand, the somnambulist should do the same, and keep it in that position until the magnetizer should let his fall again—she lifted her hand, but held it motionless, and did not lower it until five minutes after that of M. de Geslin fell. The back of a watch was shown to her—she

said it was 35 minutes past nine, whereas the hand pointed to seven. She said it had three hands, and it had but two. A watch with three hands was substituted for it, and she said there were but two—that it wanted 20 minutes of nine, and by the watch it was 25 minutes past nine. She was put in communication with M. Guéneau, and in respect to his health, made statements altogether erroneous, and in glaring contradiction to what our colleague had written on the subject before he made the experiment. In fine, this Madame Couturier kept none of the promises she had made us; and we are warranted in the belief that M. de Geslin had not taken all the proper precautions against being led into error, and that this was the cause of his faith in the extraordinary faculties attributed to her.

“M. Chapelain, M. D., residing at the Cour Batave, No. 3, informed the committee, on the 14th of March, 1828, that a woman living in his house, and who had been referred to him by our colleague, M. Caille, had announced, when in a state of magnetic somnambulism, that on the morrow, at 11 o'clock at night, she should pass a *tænia* (tape-worm) of an arm's length. The committee had too strong a desire to witness the result of this announcement to slight the opportunity offered. Messrs. Itard, Thillaye, and the Reporter, accompanied by two members of the Academy, Messrs. Caille and Virey, together with Dr. Dance, the present physician to the Cochin Hospital, repaired on the morrow, (the 15th,) at three minutes before 11, to this woman's dwelling. She was instantly magnetized by M. Chapelain, and put to sleep at 11 o'clock. She then declared that she saw within her four pieces of worm, the first of which was enveloped in a skin—that in order to void them, she would have to take an emetic, and some worm-powder. It was objected, that she had said she should pass the first piece at 11 o'clock. This objection fretted her—she rose abruptly. The Reporter seized

her, assured himself that she had hidden nothing under her clothes, and placed her on a close-stool, having first examined it closely. In ten minutes, she said she felt a tickling about the anus ; she again rose abruptly—a movement of which advantage was taken to ascertain that nothing came from the anus. At 42 minutes after 11 she was awakened, made an effort to go to stool, and passed nothing. M. Chapelain magnetized her again, put her to sleep, and gave her at half-past two o'clock in the morning an emetic, which brought on vomiting, but no pieces of worms appeared. On the 16th, at 10 in the morning, she passed some lumpy excrement in which there was no appearance of worms.

“ Here are then three well-established facts, and we could adduce others, in which error or intended imposture on the part of the somnambulists, was very evident; either as to what they pretended to hear, or promised to do, or announced as a thing to happen.

“ In this position, and ardently desiring to throw light upon the question, we deemed it essential for the benefit of the researches to which we were devoting ourselves, and for our own protection against the deceptions of charlatanism, to ascertain if there were any sign that would indicate the somnambulism to be real—that is to say, if the sleeping magnetic patient were, so to speak, more than asleep when he had reached the somnambulic state.

“ M. Dupotet, who has already been spoken of repeatedly, proposed to the members of the committee, on the 4th of November, 1826, that they should witness some experiments in which he would place the reality of magnetic somnambulism in all its clearest light of evidence. He pledged himself, and we have his promise signed by himself, to produce at will, and out of the sight of the individual put by him into the somnambulic state, convulsive movements in any part of their body, by the mere direction

of his finger towards that part. He regarded these convulsions as a certain sign of the existence of somnambulism. The committee availed themselves of the presence of Baptiste Chamet, by making upon him the necessary experiments for enlightening and solving this question.

“Accordingly, M. Dupotet having put him into the somnambulant state, pointed with one finger towards his. He also applied a metallic rod near them: no convulsive effect was produced. One of the magnetizer’s fingers was again directed towards those of the magnetized person; there was observed in the middle and forefinger of both hands a slight movement, like the convulsion occasioned by the galvanic battery. Six minutes afterwards, the magnetizer’s finger being directed towards the left wrist, caused a complete convulsive movement in this part; and the magnetizer then announced, that in five minutes ‘he would do any thing he pleased with the man.’ M. Marc, who was behind the latter, observed that the magnetizer ought to try to act upon the forefinger of the right hand; he directed his own towards that part, and it was the left, and the thigh of the same side, that became convulsed. His fingers were next pointed towards the patient’s toes; no effect was produced. Passes in front were executed. Messrs. Bourdois, Guersent, and Guéneau de Mussy pointed their fingers successively towards those of the patient, which contracted at their approach. Movements in the left hand were afterwards perceived, although no finger was directed towards it. At last, all experiments were suspended, in order to ascertain whether the convulsive movements would take place when he was not magnetized; and these movements were repeated, but more feebly. The committee inferred from this, that there was no need of the approach of the magnetizer’s fingers in order to produce convulsions; although M. Dupotet

added, that when these had once commenced, they would continue without it.

“ Mlle. Lemaitre also, -of whom we before spoke, when considering the influence of the imagination in the production of magnetic phenomena, presented an instance of this convulsive mobility ; but sometimes these movements, which in their rapidity resembled those produced by an electric shock, took place in one part, in consequence of the approach of fingers,—at others, without the application of the latter means. We have seen them manifested in more or less time after the attempt had been made to develop them. In several instances this phenomenon made its appearance at a first sitting, and no more. Lastly, the approximation of the fingers towards one part, was sometimes followed by convulsions in another. Another illustration of this phenomenon is that furnished by M. Charlet, French Consul at Odessa. M. Dupotet magnetized him in our presence, November 17th, 1826. He directed his finger towards the left ear, and there was instantly perceived in the hair behind the ear, a movement which was attributed to contraction of the muscles in that region. The passes were repeated with one hand, without directing the finger as before, and a general and sudden rising of the ear became apparent. One finger was then pointed to the same ear, and produced no effect.

“ It is in particular upon M. Petit, aged 32, and a teacher at Athis, that the convulsive movements have been proved with the greatest precision, by the approximation of the magnetizer's fingers. M. Dupotet presented him to the committee, August 10th, 1826, with the announcement that this gentleman was very susceptible to somnambulist influence, and that when in that state, he (M. Dupotet) could at will, and without the utterance of a word, elicit in such parts as the committee should designate, evident convulsive movements, by the mere approach of his fin-

gers. He was very readily put to sleep,—when the committee, to prevent any suspicion of intelligence, handed to M. Dupotet a note, written in silence, and at the very moment, designating the parts which he was requested to affect convulsively. Furnished with this instruction, he first directed his hand towards the right wrist, which became convulsed. He next placed himself behind the magnetized person, and inclined his finger first towards the left thigh, then the left elbow, and lastly the head. These three parts were almost instantly seized with convulsions. M. Dupotet directed his left leg towards that of the magnetized person, which shook as if it were on the point of falling. M. Dupotet then brought his foot in the direction of M. Petit's right elbow, which shook accordingly. He directed his foot towards the left elbow and hand, and violent convulsive movements were developed in all the upper limbs. One of the members of the committee, M. Marc, with a further intention of preventing any kind of trickery, placed a bandage over his eyes, when the foregoing experiments were repeated with but a slight difference as to the result. In accordance with a mimic and instantaneous gesture from several of us, M. Dupotet directed his finger towards the left hand. At its approach, both hands shook. It was requested that the action should be communicated to the two lower limbs at once. The approximation of the fingers was first tried, without effect. Soon the somnambulist shook his hands, then shrank back, then shook his feet. Some moments after, the finger directed towards the hand caused it to be drawn back, and produced a general shaking. Messrs. Thillaye and Marc directed their fingers over various parts of the body, and provoked several convulsive movements. M. Petit has been always thus affected by means of the pointing of fingers, whether he were blindfolded or not; and these movements have always been more marked

when a piece of metal, such as a key, or the shank of a pair of spectacles, has been directed towards the parts experimented on. The committee have concluded that, notwithstanding their having witnessed several cases in which this faculty of contraction has been brought into play by the approximation of the fingers, or metallic substances, it requires new facts in order to appreciate this phenomenon, upon the importance and stability of which they do not consider themselves sufficiently enlightened to decide.

“ Forced, therefore, to have recourse to our own untiring surveillance, we have prosecuted our researches, and multiplied our observations, with increasing care, attention, and wariness.

“ You recollect, gentlemen, the experiments made in 1820, at the Hôtel-Dieu, in presence of a great number of physicians, some of whom are members of this Academy, and before the eyes of the Reporter, who alone devised the plan of them, directed the details, and recorded them each minute in a verbal process signed by all present. We should probably have refrained from mentioning them, were it not for a particular circumstance which makes it our duty to refer to them. In the course of the discussions elicited in the Academy by the proposition of submitting Animal Magnetism to a new investigation, a certain member, (M. Récamier,) who by the by did not deny the reality of the magnetic phenomena, had asserted that while the magnetizers were proclaiming the cure of Mlle. Samson, she was demanding re-admittance to the Hôtel-Dieu, where, he added, she had died of an organic disease, judged incurable by the Faculty. And yet this same Mlle. Samson reappeared, *six years after this pretended death*; and your committee, convoked on the 29th of December, 1826, for the purpose of experimenting upon her, determined, before any thing else was done, to assure

themselves that the person presented by M. Dupotet, of whose good faith however they had no doubt, was indeed the same who had been magnetized six years before at the Hôtel-Dieu. Messrs. Brichetcau and Patissier, who had been present at the former experiments, were kind enough to come at the invitation of the committee; and conjointly with the Reporter, proved, and signed a certificate, to the effect that this was indeed the same person who had been the subject of the experiments at the Hôtel-Dieu in 1820, and that they perceived no other change in her than such as announced a remarkable improvement in health. The identity being established, Mlle. Samson was magnetized by M. Dupotet in presence of the committee. The passes had scarcely commenced when Mlle. S. moved herself to and fro upon her chair, rubbed her eyes, gave signs of impatience, complained, and coughed, with a hoarseness of voice which Messrs. Bricheteau, Patissier, and the Reporter recognised as the same tone that had struck them in 1820, and was then, as on the present occasion, an indication to them of the commencement of magnetic operation. Soon she tapped the floor with her foot, leaned her head upon her right hand and her chair, and appeared to sleep. They unclosed her eyelid, and saw, as in 1820, the ball of the eye turned convulsively upward. Several questions were put to her which remained unanswered; when more were addressed to her she made gestures of impatience, and told them peevishly not to torment her. Lastly, the Reporter, without warning to any one whatever, threw down at the same time upon the floor a table and log of wood, which he had placed on the table. Some of the bystanders uttered a cry of alarm: the somnambulist heard it not, nor made any kind of movement, continuing to sleep soundly. She was aroused four minutes after by rubbing her eyes in a circular direction with the thumbs. The same log was then suddenly thrown upon the floor;

the noise startled Mlle. Samson, and she complained much of the fright they had given her, whereas, six minutes before, she had been insensible of a much louder noise.

“ You have all likewise heard of a fact which at the time arrested the attention of the Surgical Department, having been communicated to them at the sitting of the 16th of April, 1829, by M. Jules Cloquet. The committee have thought it their duty to record it here as one of the most unequivocal proofs of the depth of the magnetic sleep. The case is this. Mde. Plantin, aged 64, residing at No. 151 Rue St. Denis, who consulted M. Cloquet on the 8th of April, 1829, for an ulcerated cancer, which she had had on her right breast for several years, and was the more complicated from being considerably obstructed by ganglions in the corresponding arm-pit. M. Chapelain, the lady's physician, had magnetized her for several months with the view, he said, of reducing the obstruction of the breast, but had obtained no other result than a very deep sleep, during which sensibility appeared to be destroyed, her ideas retaining all their lucidity. He proposed to M. Cloquet to operate upon her while she was thus buried in magnetic sleep. The latter, judging the operation indispensable, consented; and it was decided that it should be performed the following Sunday, April 12th. For two days previous, the lady was magnetized several times by M. Chapelain, who prepared her while in the somnambulic state to submit fearlessly to the operation, and even brought her to speak of it with confidence, whereas upon awaking she rejected the idea of it with horror.

“ Upon the day appointed for the operation, M. Cloquet, arriving at half-past ten in the morning, found the patient dressed and seated in an arm-chair, in the attitude of one enjoying a tranquil and natural sleep. She had returned about an hour before from mass, which she was in the habit of attending at a regular hour. M. Chapelain had

thrown her into the magnetic sleep since her return. The patient spoke with much composure of the operation she was about to undergo. All the preparations having been made for this purpose, she undressed herself and sat down upon a chair.

"M. Chapelain supported her right arm; the left rested upon her side. M. Pailloux, a resident student of the St. Louis Hospital, was instructed to hand the instruments and make the ligatures. The first incision, commencing from the middle of the arm-pit, was directed above the tumor to the inner side of the nipple. The second, beginning at the same point, bounded the tumor below, and was continued so as to meet the first. M. Cloquet cautiously dissected the obstructing ganglions on account of their proximity to the axillary artery, and extirpated the tumor. The operation occupied from ten to twelve minutes.

"During all this time the patient continued in calm conversation with the operator, and did not give the slightest symptom of sensibility: no movement of limb, or even feature, no change of respiration or voice, no excitement even of the pulse was manifested. The patient remained without interruption in the state of ease and statue-like tranquillity in which she was placed some minutes before the operation. There was no necessity of holding her so as to prevent her moving; she only required to be supported. A ligature was applied to the lateral thoracic artery, opened during the extraction of the ganglions. The wound was closed with sticking plaster and dressed; the patient placed in bed, still in the somnambulic state, and left thus for 48 hours. An hour after the operation a slight hemorrhage became apparent, but had no bad consequences. The first dressing was taken off on the following Tuesday, the 14th; the wound was cleansed and dressed afresh; the patient manifested neither pain nor sensibility; her pulse maintained its usual rate. After

this dressing M. Chapelain roused the patient, whose somnambolic sleep had lasted ever since an hour before the operation, that is to say, for two days. The lady appeared to have no idea, no sensation as to what had happened; but, upon being informed that she had undergone the operation, and seeing her children around her, she experienced a very lively emotion, which the magnetizer checked immediately by putting her to sleep again.

“The committee have regarded these two observations as furnishing the most evident proof of the annihilation of sensibility during somnambulism; and declare, that although they did not witness the latter, they find it stamped with such an air of truth, witnessed and communicated by so strict an observer to the Surgical Department, that they have fearlessly presented it to you, as the most incontestable evidence of the state of torpor and numbness produced by Magnetism.

“In the course of experiments in which the committee had sought an opportunity of understanding the faculty of exciting the contractile power of the muscles in M. Petit, of Athis, other essays were made upon him, to detect a peculiar kind of clairvoyance, viz. sight through the closed eyelids, with which he was said to be endowed when in the somnambolic state.

“The magnetizer had announced to us, that this somnambulist would distinguish among twelve pieces of money, that which M. Dupotet had held in his hand. The Reporter placed therein a five-franc piece, dated 1813, and then shuffled it among twelve others which he arranged in a circle on the table. M. Petit designated one of the coins, but it bore the date of 1812. Presently they showed him a watch, the hands of which had been purposely put out of place, so as not to point to the real time, and twice in succession M. Petit was at fault as to the hour they indicated. An attempt was made to explain these

mistakes by telling us, that M. Petit lost a portion of his lucidity when not frequently magnetized ; nevertheless, at the same sitting, the Reporter played a game of piquet with him, and tried several times to deceive him by mis-calling a card or color, and yet the Reporter's false play did not prevent M. Petit from playing right, or knowing the color of his adversary's point. We ought to add, that whenever a body, such as a sheet of paper or card, was placed between his eyes and the object to be discerned, M. Petit could distinguish nothing.

" Had these been the only essays made by us to recognise clairvoyance, we should have concluded that it formed no part of somnambulism ; but in the following experiment, this faculty appeared in its broadest light, and its success fully bore out the announcement of M. Dupotet.

" M. Petit was magnetized by him on the 15th of March, 1826, at half-past eight in the evening, and put to sleep almost in a minute. The chairman of the committee, M. Bourdois, assured himself that the number of pulsations had diminished twenty-two per minute since he had been put to sleep, and that the pulse also was somewhat irregular. M. Dupotet, having blindfolded the somnambulist, joined two of his fingers, and pointed to him repeatedly at the distance of about two feet. A violent contraction of the hands and arms, towards which the action was directed, became immediately visible. M. Dupotet having likewise brought his feet near those of M. Petit, but without touching them, the latter drew his forcibly back. He complained of feeling acute pain and a burning heat in the limbs to which the action was directed. M. Bourdois tried to produce the same effects ; he did so, but with less promptitude, and in a less degree.

" This point being well established, we proceeded to ascertain the clairvoyance of the somnambulist. The latter having declared that he could not see with the bandage, it

was taken off; but every care was taken to ascertain that the eyelids were firmly closed. To this end, during the experiment, a light was almost constantly kept before M. Petit's eyes, at the distance of an inch or two; and several persons had their eyes continually fixed on his. No one could perceive the slightest parting of the lids. M. Ribes even showed them that their edges were overlapped so that the lashes crossed each other.

"The state of the eyes was also examined. They were forced open without awaking the somnambulist; and it was remarked that the ball was turned downward, and directed towards the wide corner of the eye.

"After these preliminaries we proceeded to verify the phenomena of seeing with the eyes shut. M. Ribes, a member of the Academy, presented a catalogue which he drew from his pocket. The somnambulist, after some efforts which seemed to fatigue him, read very distinctly these words: 'Lavater. It is very difficult to know men.' These words were printed in very small type. A passport was placed before his eyes—he recognised it, and called it a pass-man. A few moments after, a license to carry arms was substituted for the passport, being, as it is known, almost exactly similar, and the blank side presented to him. M. Petit could only recognise that it was a document with a border, and nearly like the other. It was turned—then, after a few moments' examination, he told what it was, and distinctly read these words: 'By authority of the king;' and on the left, 'To wear arms.' An opened letter was shown him. He said he could not read, as he did not understand English. It was, in fact, an English letter.

"M. Bourdois took from his pocket a snuff-box, on which was a cameo set in gold. The somnambulist could not see it distinctly at first; the gold rim dazzled him, he said. The rim being covered with the fingers, he told us he saw the emblem of fidelity. When pressed to say what this em-

blem was, he added : ' I see a dog : he looks as if he were standing up before an altar.' This was, indeed, what was represented. A folded letter was shown him. He could tell none of the contents. He merely traced with his fingers the direction of the lines ; but he read the address very well, although it bore a pretty difficult name : ' To M. de Rockenstrok.'

" All these experiments fatigued M. Petit extremely. He was allowed to rest himself awhile. Then, as he was fond of play, a game of cards was proposed, as a relaxation to him. Whatever vexation and fatigue he manifested during the experiments of mere curiosity, he performed with equal ease and dexterity that which was pleasing to him, and to which he betook himself of his own accord.

" One of the company, M. Raynal, formerly inspector of the University, played with M. Petit to a hundred at piquet, and lost. The latter handled the cards with the greatest agility, and without once making a mistake. Several attempts were made in vain to put him out, by keeping back, or changing cards. He counted, with astonishing facility, the number of points marked on his adversary's scoring-card. During all this time his eyes were incessantly watched, and a light kept near them. They were found to be firmly closed the whole time. Nevertheless, it was observed that the ball of the eye seemed to move beneath the lid, and follow the movements of the hands. In fine, M. Bourdois declared that, in all human probability, and as far as could be judged by the senses, the eyelids were entirely shut.

" While M. Petit was playing a second game of piquet, M. Dupotet, at the suggestion of M. Ribes, directed his hand from behind, towards the elbow of the former. The contraction previously noticed again took place. Then, upon the proposition of M. Bourdois, he magnetized him from behind, and still at the distance of a foot, with the

intention of awaking him. The ardor for play on the part of the somnambulist, struggled against this operation, so that it embarrassed and vexed, without awaking him. He several times raised his hand to the back of his head, as if he suffered pain there. He fell at last into a slumber, which seemed like a light natural sleep; and some one having spoken to him in this state, he suddenly awoke. A few moments after, M. Dupotet, still stationed at a slight distance from him, plunged him again into the magnetic sleep, and the experiments were resumed. M. Dupotet, desirous that not a shadow of doubt should rest upon the nature of a physical action exercised at will upon the somnambulist, proposed to put as many bandages as might be requested over M. Petit's eyes, and to act upon him in that state. Upon this his face, and even nostrils, were muffled with several cravats; the cavity formed by the projection of the nose was padded, and the whole covered with a black neckerchief reaching down to the neck after the manner of a veil.

"Fresh attempts of every kind were then made to operate at a distance, and the same movements were constantly elicited in the parts towards which a hand or a foot was directed.

"After these essays, M. Dupotet having removed the bandages from M. Petit, played a game of "*écarte*" with him, for his diversion. He played with the same facility as before, and was again the winner. He pursued his game with such ardor, as to remain insensible to the influence of M. Bourdois, who tried in vain, meanwhile, to operate upon him from behind, and to make him execute a mental order.

"At the conclusion of the game, the somnambulist rose, walked across the parlor, removing the chairs which stood in his way, and went and sat for a while apart from the rest, as if to repose from the curiosity and experiments

that had fatigued him. When there, M. Dupotet awoke him at the distance of two feet ; but did not rouse him altogether, as it seemed, for in a few moments after he fell asleep again, and it required a fresh effort to bring him to a complete state of consciousness.

“ When awake, he declared that he had no recollection of what had occurred during his sleep.

“ Assuredly, if, as M. Bourdois wrote upon the procès-verbal of this sitting, ‘ the constant immobility of the eyelids, and their edges overlapping each other so that the lashes seemed to cross, are sufficient guarantees of the clairvoyance of this somnambulist through the eyelids, it is impossible to withhold, if not belief, at least astonishment at what has taken place at this sitting, and not desire to witness further experiments, so as to be able to arrive at a settled opinion upon the existence and value of Animal Magnetism.’

“ The wish expressed on this point by our President was quickly gratified, in experimenting upon three somnambulists, who, besides the clairvoyance observed in the preceding case, displayed proofs of an intuition and foresight, which seemed as remarkable to themselves as to others.

“ A wider field now lies apparently before us. The business is no longer to gratify mere curiosity, to seek assurance of there being a sign by which to distinguish real somnambulism from that which is feigned. Of the fact of a somnambulist’s being able to read with his eyes shut, to apply himself during his sleep to the more or less intricate combinations of a game at cards,—these, to be sure, are curious and interesting questions, the solution of which, particularly that of the last, is a very extraordinary phenomenon ; but they are questions which, in point of real interest, and above all, in view of the hopes of advantage to be derived therefrom by the science of medicine, are infi-

nately beneath those which the committee are about to make known to you.

“There is not one of you, gentlemen, who in all that has been told him of Magnetism, has not heard of that faculty which certain somnambulists possess, not only of indicating the kind of disease with which they are affected, together with its duration and issue, but also the kind, duration, and issue of the diseases of those with whom they are put in communication. The three following observations seemed to us of such importance that we have thought it our duty to make them known to you in detail, as presenting very remarkable instances of this intuition and foresight; you will find therein, at the same time, a combination of phenomena not observed in other magnetized persons.

“Paul Villagrand, a law-student, born at Magnac-Laval, (Upper Vienna,) on the 18th of May, 1803, had, on the 25th of December, 1825, an attack of apoplexy, together with paralysis, affecting the whole of the left side of his body. After 17 months of varied treatment, by acupuncture, a seton in the nape of the neck, and 12 moxas along the vertebral column, which treatment he underwent either at his own house, at the *Maison de Santé*, or at the *Hospice de Perfectionnement*, and in the course of which he had two attacks more, he was admitted, on the 8th of April, 1827, into the Charity Hospital. Although he experienced considerable relief from the means employed before his entrance into that hospital, he walked on crutches, not being able to rest upon his left foot. The arm of the same side performed indeed some of its functions; but Paul could not raise it to his head. He was nearly blind of the right eye, and was very deaf in both ears. Such was his condition when confided to the care of our colleague, M. Fouquier, who, besides the paralysis, which

was evident enough, recognised in him symptoms of hypertrophy of the heart.

“For five months he administered to him the alcoholic extract of *nux vomica*, bled him occasionally, purged him, and applied blisters. His left arm recovered a portion of its strength, the headaches to which he had been subject left him, and his condition remained stationary until the 29th of August, 1827, at which date he was magnetized for the first time by M. Foissac, by the order and under the direction of M. Fouquier. At this first sitting he had a general sensation of heat, then a twitching of the tendons. He was astonished at being overmastered, so to speak, by an inclination to sleep—rubbed his eyes in order to get rid of it—made visible, but useless efforts to keep them open; at length his head drooped upon his breast and he fell asleep. From this moment his deafness and headache left him. It was not till the ninth sitting that his sleep became profound; and at the tenth he replied in inarticulate sounds to the questions addressed to him. He afterwards declared that he could only be cured by the aid of Magnetism, and prescribed for himself mustard plasters, mineral baths, and a continuation of the *nux vomica* pills. On the 25th of September the committee repaired to the Charity Hospital, caused the patient to be undressed, and satisfied themselves that the left leg was evidently more meager than the right, that the grip of the right hand was much stronger than that of the left, that the tongue when put out inclined towards the right corner of the mouth, and that in coughing the right cheek was more distended than the left.

“Paul was then magnetized, and quickly fell into the somnambulic state. He repeated what related to his treatment, and directed that a mustard plaster should be applied, that day, to each leg for an hour and a half; that on the morrow, he should be made to take a mineral bath,

and, upon leaving the bath, mustard plasters should be applied for two hours without interruption, sometimes to one part, sometimes to another; that on the third day, after having taken a second mineral bath, a *palette* and a half of blood should be taken from his right arm. He added, that if this treatment were adopted, on the 28th, that is to say, three days after, he should walk from the room without crutches, provided, he said, they again magnetized him.

“The treatment which he prescribed was adopted, and on the day pointed out by him, the 28th of September, the committee revisited the Charity Hospital. Paul entered the hall of conference, supported on his crutches, where he was magnetized as usual, and put into the somnambulic state, in which he affirmed that he would return to his bed without crutches or other support. Upon awakening, he called for his crutches. He was told he had no longer need of them. He rose, in fact, stood upon his paralyzed leg, pierced the crowd that followed him, walked down the stairs leading from the experimenting room, crossed the second court of the hospital, ascended two steps, and having reached the bottom of the staircase, sat down. After resting himself for two minutes, he ascended, with the assistance of one arm and the handrail, the twenty-four steps which led to his bedroom; he went to his bed without support, sat down again for a moment, and took a second walk round the room, to the great surprise of all the patients, who, up to that time, had always seen him confined to his bed. From that day Paul never resumed his crutches. The committee again met, on the 11th of October, at the Charity Hospital. He was magnetized, and announced that he would be completely cured at the end of the year, if a seton were made two inches below the region of the heart. At this sitting he was repeatedly pinched, and a pin was stuck the eighth of an

inch deep into his eyebrow and wrist, without eliciting any signs of sensibility.

“On the sixteenth of October, M. Fouquier received, from the General Council of the Hospitals, a letter requesting him to suspend the magnetic experiments he had commenced at the Charity Hospital. The treatment by Magnetism therefore necessarily ceased, although the patient declared that he could not commend the efficacy thereof in adequate terms. M. Foissac then caused him to leave the hospital, and take up his abode at No. 18 Rue des Petits-Augustins, in a private room, where he continued his treatment. On the 29th of the same month, the committee visited the patient at his lodging, for the purpose of inquiring into the progress of his cure; but before magnetizing him, it was ascertained that he still walked without crutches, and that his gait was steadier than at the previous sittings. His strength was then tested by means of a dynamometer. When pressed with his right hand, the instrument stood at thirty *kilogrammes*, and with the left at twelve. The two hands together made it rise to thirty-one.

“He was magnetized. In four minutes somnambulism became apparent, and Paul declared that he should be perfectly cured by the 1st of January.

“His strength was again tried. The pressure of the right hand caused the needle to rise to 29 *kilogrammes*,—one less than before his sleep; the left hand, (the paralyzed one,) to 26,—fourteen more than before his sleep; and the two hands united, to 45,—fourteen more than before.

“While yet in the somnambulic state, he got up and walked with great activity, hopped upon the left foot, rested upon his right knee, got up again, supporting himself with his left hand upon a bystander, and bearing the entire weight of his body upon his left knee. He caught

hold of, and lifted M. Thillaye, turned him completely round himself, and sat down with M. Thillaye upon his lap. He drew the dynamometer with all his strength, and raised the needle to 16 *myriagrammes*. Being asked to go down stairs, he abruptly quitted his arm-chair, took M. Foissac's arm, and leaving him at the door, went down and up again, taking two or three stairs at once, with an unnatural rapidity, which, however, he moderated when told to take them one by one. As soon as he was awakened, he lost this astonishing increase of strength. Then, indeed, the dynamometer stood at $3\frac{3}{4}$ *myriagrammes* only,—that is to say, $12\frac{1}{4}$ less than before he was awake. His gait was slow, but firm. He could not bear the weight of his body on the left leg, (the paralyzed one,) and he tried in vain to lift M. Foissac.

“ We ought to remark here, gentlemen, that a few days before the last experiment the patient had lost $2\frac{1}{2}$ pounds of blood ; that he had still two blisters on his legs, a seton on the nape of his neck, and another on his chest. You cannot, therefore, but acknowledge, with us, what a prodigious increase of strength Magnetism had developed in the diseased organs, that of the sound ones remaining the same,—since, as long as the somnambulism lasted, the whole force of the body had been more than quadrupled. Paul thereafter renounced all medical treatment. He desired to be magnetized only ; and towards the end of the year, as he expressed a wish to be put into the somnambulic state, and kept therein for a week, in order to complete his cure by the 1st of January, he was magnetized on the 25th of December, and from that day remained in a state of somnambulism until the 1st of January. Of this time (he being roused at unequal intervals) about twelve hours were passed awake ; and during these moments of natural consciousness, he was made to believe that he had only slept for a few hours. Throughout his

sleep his digestive functions went on with increased activity.

"He had been asleep for three days, when, accompanied by M. Foissac, he set out on foot, December 28th, from Rue Mondovi, and went in search of M. Fouquier, at the Charity Hospital, which he reached at 9 o'clock. He there recognised the patients near whom he had lain in bed before his departure, the students who officiated in the hall,—and he read with his eyes closed, (a finger being pressed on each lid,) some words presented to him by M. Fouquier.

"All we witnessed appeared so astonishing, that the committee, desirous of tracing throughout the history of this somnambulist, met on the 1st of January at M. Foissac's, where Paul was found in a sleep that had lasted since the 25th of December. He had dispensed, two weeks before, with the seton on his neck and breast, and had had a cautery made on his left arm, which he was to retain for life. He declared, moreover, that he was cured; that if he committed no imprudence, he would attain to an advanced age, and die of an apoplectic fit. When awakened, he left M. Foissac's house, walked and ran through the street with a firm and fearless step. On his return, he carried with the utmost facility a person present, whom he had not, without effort, been able to lift before his sleep.

"On the 12th of January, the committee again met at M. Foissac's, together with M. Em. de las Cases, deputy, M. le Comte de Rumigny, first aid-de-camp to the king, and M. Ségalas, member of the Academy. M. Foissac announced to us, that he was about to put Paul to sleep; that while in the somnambulic state, a finger should be laid on each of his closed eyes; and that, in spite of this complete exclusion of light, he would distinguish the colors of cards, read the title of a work, and some words

of the lines pointed out to him, at random, even in the body of any work. Magnetic passes having been executed for two minutes, Paul fell asleep. His eyelids being kept constantly closed by Messrs. Fouquier, Itard, Marc, and the Reporter, in turns, a new pack of cards was exhibited to him. The paper envelope, bearing the government stamp, was torn; the cards were shuffled; and Paul recognised successively and easily the king of spades, ace of clubs, queen of hearts, nine of clubs, seven of diamonds, queen of diamonds, and the eight of diamonds.

“His eyelids being still kept closed by M. Ségalas, a volume with which the Reporter had provided himself, was presented to him. He read the title, viz.: ‘*History of France.*’ He could not read the two intermediate lines, but read upon the fifth the single word ‘*Anquetil,*’ which was preceded by the preposition ‘*by.*’ The book was opened at the 89th page, and he read in the first line: ‘*the number of his*’—omitted the word ‘*troops,*’ and continued—‘at the moment when he was thought to be the most engrossed in the pleasures of the carnival—’ He likewise read the title at the head of each page of the reign, viz.: ‘*Louis,*’ but could not decipher the Roman figures which followed it. A paper was handed to him, on which the words ‘agglutination and Animal Magnetism’ were written. He spelt the first, and pronounced the other two. Lastly, the minutes of the proceedings at that sitting were shown to him; he read pretty distinctly the date, and some words more legibly written than the rest. During all these experiments fingers were placed over the entire opening of each eye, pressing the upper lid upon the lower, and we remarked that the orb constantly performed a rotary movement, and appeared to be directed towards the object submitted to its vision.

“On the 2d of February Paul was put into the som-

nambulic state at the residence of Messrs. Scribe and Brémard, merchants, No. 290 Rue St. Honoré. The committee's Reporter was the only member present at this experiment. Paul's eyelids were closed as before, and he read in the work entitled 'The Thousand and one Nights,' the title, the word 'Preface,' and the first line of the Preface except the word 'little.' They also presented him a volume entitled 'Letters from Two Friends,' by Mme. Campan. He distinguished in an engraving the figure of Napoleon; he pointed out his boots, and said he saw two women there. He then read fluently the first four lines of the 3d page, with the exception of the word 'revive.' Lastly, he recognised, without touching them, four cards that were presented to him two by two—namely, the king of spades and the eight of hearts, the queen and king of clubs.

"At another sitting, held on the 13th of March following, Paul tried in vain to distinguish different cards which were laid upon his epigastrium; but he again read with his eyes closed from a book opened at random, and on this occasion M. Jules Cloquet secured his eyelids. The Reporter likewise wrote on a slip of paper the two proper names, Maximilien Robespierre, which he read equally well.

"The inferences to be drawn from this long and curious observation are evident. They follow naturally from the simple narrative of the facts we have reported, and we arrange them as follows: 1st. A patient, whom a rational medicine prepared by one of the most distinguished practitioners of the capital has failed to cure of paralysis, owes his restoration to health and strength to the employment of Magnetism, and the precision with which the treatment prescribed by himself when in the somnambulic state was followed up. 2d. While in this state his strength was remarkably increased. 3d. He furnishes indisputable proof

that he reads with his eyes closed. 4th and lastly, He foresees the epoch of his cure, and this cure takes place.

“The following observation will illustrate this foresight, still more clearly developed in an humble and altogether ignorant man, and who certainly had never heard of Magnetism.

“Peter Cazot, aged 20, a journeyman hatter, born of an epileptic mother, had been subject for ten years to epileptic fits, occurring five or six times a week, when he was admitted to the Charity Hospital, in the early part of the month of August, 1827. He was immediately magnetized by M. Foissac. He fell asleep at the third sitting, and into a state of somnambulism at the 10th, which was held on the 19th of August. He then, at nine o'clock in the morning, announced that at four in the afternoon of that day he should have an attack of epilepsy ; but that it could be prevented by magnetizing him a short time beforehand. It was deemed preferable to prove the accuracy of his prevision, and no precautions were taken to avert it. To keep watch over him without his being aware of it, was thought all-sufficient. At one o'clock he was seized with a violent headache ; at three he was obliged to go to bed ; and at four, precisely, the fit commenced. It lasted five minutes. Two days afterwards, Cazot being in the somnambulant state, M. Fouquier suddenly thrust a pin an inch long between the thumb and forefinger of his right hand—with the same pin pierced the lobe of his ear—opened his eyelid, and struck repeatedly the conjunctiva (white of the eye) with the head of the pin, without calling forth the least sign of sensibility.

“The committee assembled at the Charity Hospital on the 24th of August, at nine in the morning, to follow up the experiments which M. Fouquier, one of the members, intended to resume on this patient.

“At this sitting, M. Foissac stationed himself in front of

Cazot, at the distance of six feet. He looked steadily at him, made no gesture with his hand, maintained a profound silence, and Cazot fell asleep in eight minutes. A vial of hartshorn was applied three times to his nose. His face flushed, his respiration was accelerated, but he did not awake. M. Fouquier thrust into his forearm a pin an inch long; a second was pricked to the depth of a quarter of an inch obliquely into the sternum; a third obliquely also into the epigastrium; and a fourth perpendicularly into the sole of his foot. M. Guersent pinched him on the forearm so as to leave an ecchymosis, (stagnant blood.) M. Itard leaned with the entire weight of his body upon the thigh. They tried to tickle him with a small piece of paper under the nose, on the lips, eyebrows, eyelashes, neck, and sole of the foot. Nothing could rouse him. We urged him with questions such as—‘How many more fits are you to have?’—‘For a year.’—‘Do you know whether they will follow closely one after the other?’—‘No.’—‘Will you have one this month?’—‘I shall have one on Monday, the 27th, at 20 minutes before three.’—‘Will it be violent?’—‘Not half so violent as that I lately had.’—‘On what other day will you have a fresh attack?’—After a gesture of impatience, he answered: ‘In two weeks from to-day, that is, on the 7th of September.’—‘At what hour?’—‘At ten minutes before six in the morning.’—The sickness of one of Cazot’s children obliged him to leave the Charity Hospital the same day, (August 24th;) but it was agreed to have him there again on Monday, the 27th, in the morning, for the purpose of witnessing the fit which he had said would come upon him that day, at 20 minutes before three. The porter having refused him admittance when he presented himself, Cazot went to M. Foissac’s to complain of this refusal. The latter preferred, as he told us, averting this fit by Magnetism to being the sole witness of it. We were, therefore, unable to establish the accuracy

of this prevision. But it still was left us to observe the attack announced for the 7th of September. M. Fouquier having procured Cazot's admission into the hospital on the 6th, under pretence of showing him the attentions which he could not receive elsewhere, caused him to be magnetized in the course of the day (the 6th) by M. Foissac, who put him to sleep by the mere force of his volition, and the steadiness of his gaze. During his sleep Cazot repeated that he should have an attack on the morrow, at ten minutes before six, and that it could be prevented by magnetizing him a little beforehand. At a signal agreed upon, and given by M. Fouquier, M. Foissac, of whose presence Cazot was ignorant, awoke him as he had put him to sleep, by an act of volition, in spite of the questions put to the somnambulist, with no other view than to make him unconscious of the moment at which he was to be awakened.

"In order to witness the second fit, the committee met, on the 7th of September, at a quarter before six in the morning, in St. Michael's Hall, at the Charity Hospital. It was there ascertained that Cazot had, the evening before, been seized with a headache, which had tortured him all night; that this had brought on a ringing in the ears, together with shooting pains. At ten minutes before six, we witnessed the epileptic fit, characterized by the stiffening and contraction of the limbs, violent and repeated jerking of the head backward, convulsive closing of the eyelids, retraction of the eyeball towards the top of the socket, sighs, exclamations, insensibility to pinching, and biting the tongue. All this assemblage of symptoms lasted five minutes, during which he had twice a few moments' respite, and a painful shuddering of the limbs, and a general lassitude.

"On the 10th of September, at seven in the evening, the committee met again at M. Itard's, to resume their experiments upon Cazot. The latter was in the cabinet, in

which a conversation was carried on with him until half-past seven, at which time M. Foissac, who had arrived after him, and remained in the antechamber, separated from the cabinet by two closed doors, and at the distance of twelve feet, began to magnetize him. Three minutes afterwards, Cazot said, 'I believe M. Foissac is there, for I feel stupid.' At the expiration of eight minutes, he was sound asleep. He was questioned, and he again affirmed that in three weeks from that day, the 1st of October, he should have an epileptic fit at two minutes before noon.

"It became our business to observe, with as much care as we had on the 7th of September, the attack which he had said would take place on the 1st of October. To this end, the committee assembled that day, at half-past eleven, at the house of M. Georges, hatter, No. 17 Rue des Ménétriers, where Cazot lived and worked. We were informed by M. Georges, that Cazot was a very steady workman, of exemplary conduct, and of too unsophisticated a mind, or too moral, to lend himself to any trickery whatever; that he had had no epileptic fit since that which the committee had witnessed at the Charity Hospital; that not feeling well, he had remained in his room, and was not at work; that there was at that moment with him an intelligent man, whose veracity and discretion might be relied on; that this man had not told him of his having predicted that he was to have an attack that day; that although it was evident enough that M. Foissac had communicated with Cazot since the 10th of September, it could not be inferred thence that he had reminded him of his prediction; on the contrary, that M. Foissac attached too much importance to the condition that no one should speak to the patient of what he had announced, &c. M. Georges went up at five minutes before noon into a room under that occupied by Cazot, and in a minute afterwards came to inform us that the fit was on him. We all hastily ascended..

Messrs. Guersent, Thillaye, Marc, Guéneau, De Mussy, Itard, and the Reporter, to the sixth story, which when we reached, the watch of one of the commissioners pointed to noon, all but one minute by the true time. When assembled round Cazot's bed, we found the epileptic attack characterized by the following symptoms: a tetanic stiffness of the body and members, throwing back of the head and at times of the body itself, spasmodic retraction of the eyeballs upward, leaving only the white visible, a marked infusion of blood into the face and neck, contraction of the jaws, partial febrillary convulsions in the muscles of the fore-arm and the right arm, ophisthotonos so strongly developed as to raise the trunk in form of an arc of a circle, leaving the body with no other support than that of the head and feet, which movements terminated in a sudden relaxation. Shortly after this attack, that is to say, after a minute's respite, a fresh attack similar to the foregoing one came over him, signalized also by inarticulate sounds, a respiration which by fits and starts amounted to panting, a rapid rising and sinking of the larynx, and a pulse beating from 132 to 160. There was no foaming at the mouth, nor contraction of the thumb towards the palm. At the expiration of six minutes, the fit ended in sighs, a sinking of the limbs and opening of the eyelids. The patient gazed at the bystanders with an air of astonishment, and complained of a general soreness, especially in the right arm.

"Although the committee could not doubt the reality of the action of Magnetism upon Cazot, he being even unconscious thereof, and at a certain distance, they were still desirous of adding another proof. And as it had been proved during the last sitting that M. Foissac had had intercourse with him, during which he might have told him that he (Cazot) had predicted that he was to have an attack on the 1st of October, the committee wished also, by making

fresh experiments on Cazot, to lead M. Foissac wrong as to the day on which his epileptic patient would be attacked, and which he should announce beforehand. By this means we guarded ourselves against any sort of connivance, unless it be supposed that a man whom we have always found honest and honorable, would be willing to have an understanding with one without education or intelligence, for the purpose of deceiving us. We confess that we have done neither party such wrong, and we would not withhold the same credit from Messrs. Dupotet and Chapelain, of whom we have had frequent occasion to make mention to you.

"The committee met therefore in the office of M. Bourdois, on the 6th of October, at noon, when Cazot arrived with his child. M. Foissac had been invited to attend at half-past 12; he was punctual to the time, and remained in the parlor without Cazot's knowledge or any communication with us. However, some one was dispatched by a private door to tell him that Cazot was sitting on a sofa ten feet from a closed door, and that the committee desired him to put him to sleep and wake him again at this distance, he remaining in the parlor and Cazot in the office.

"At 23 minutes before one, while Cazot was engaged in conversation with us, or examining the pictures with which the office was decorated, M. Foissac, stationed in the adjoining room, began magnetizing him. We observed that at the end of four minutes Cazot winked a little, looked uneasy, and fell asleep in nine minutes. M. Guersent, who had attended him at the Children's Hospital for his epileptic fits, asked him whether he recognised him; he replied in the affirmative. M. Itard inquired of him when he expected another attack; he answered, 'in four weeks from that day, (on the 3d of November,) at five minutes past four in the afternoon.' He was then asked when he should have a second; he an-

swered after collecting himself, and with some hesitation, that it would be in five weeks after the one he had just predicted, that is to say, on the 9th of December, at half-past nine in the morning.

“The minutes of this sitting having been read in presence of M. Foissac, that he might sign them with us, we had determined, as has been said before, to lead him wrong; and in reading it to him before it was signed by the members of the committee, the Reporter read that Cazot's first fit would occur on Sunday, the 4th of November, whereas the patient had fixed on Saturday, the 3d. He deceived him also in reference to the second; and M. Foissac made a note of these false indications, as if they had been correct; but, having some days after put Cazot into the somnambulic state, as he was in the habit of doing for the relief of his headaches, he learned from him that it was on the 3d and not the 4th that he was to have his fit, and he informed M. Itard thereof on the 1st of November, thinking that there must have been a mistake in the minutes of their late proceedings, of which however M. Itard upheld the pretended veracity.

“The committee again took all the proper precautions for observing the fit of the 3d of November. They met at four in the afternoon at M. Georges' house,—were informed by him, by his wife, and one of his workmen, that Cazot had wrought as usual all the morning, until two o'clock, and that at dinner, he had a headache, but had gone down to resume his work; however, as the pain increased, and a giddiness had likewise come upon him, he had gone up to his own room again, lain down, and fallen asleep. Thereupon Messrs. Bourdois, Fouquier, and the Reporter ascended, ushered by M. Georges, to Cazot's chamber. M. Georges entered alone, and found him fast asleep, a fact which he enabled us to ascertain by means of a half-opened door on the landing. M. Georges spoke

to him in a loud tone, moved him in his bed, and shook him by the arm, but could not rouse him ; and at six minutes past four, in the midst of the efforts made by M. Georges to awake him, Cazot was seized with the symptoms which chiefly characterize an epileptic fit, and exactly similar to those we observed in him on former occasions.

“The second attack, announced, at the sitting of the 6th of October, as to take place on the 9th of December, (that is to say, two months previously,) occurred at half-past nine—a quarter of an hour later than he had predicted—and was characterized by the same precursory phenomena and symptoms, as those of the 7th of September, 1st of October, and 3d of November.

“Lastly, on the 11th of February, 1828, Cazot indicated the 22d of April following as the date of a new attack, at five minutes after noon ; and this prediction was verified, like the preceding ones, with an inaccuracy of no more than five minutes—that is to say, at ten minutes after noon. This fit, which was remarkable for its violence—for the kind of fury with which Cazot bit his hand and fore-arm—the sudden and repeated shocks which lifted him from his bed—had lasted 35 minutes, when M. Foissac, who was present, magnetized him. Soon the spasms ceased, and gave place to the state of magnetic somnambulism, during which Cazot arose, seated himself on a chair, and said he was very much fatigued ; that he should yet have two fits more—one in nine weeks from the morrow, at three minutes past six, on the 25th of June. He would not think of the second attack, because he had to look to what would happen first ; (at that moment he requested his wife, who was present, to retire ;) and he added, that in about three weeks after the fit of the 25th of June, he should run mad ; that his insanity would last for three days, during which, he should be so spiteful as to fight with everybody ; that he should ill-

treat his wife and child ; that he must not be left alone with them ; and that, for aught he knew, he should kill some one, whom he did not name. It would, therefore, be necessary to bleed him immediately in both feet. He finished by saying, ' I shall be cured in the month of August ; and being once cured, the disease will never trouble me again, whatever circumstances may occur.'

" It was on the 22d of April that these predictions were uttered ; and two days afterwards, Cazot, in attempting to stop a fiery horse that had run away, was dashed against the wheel of a cabriolet, which shattered the orbit (*arcade orbitaire*) of his left eye, and bruised him terribly. He was carried to the Beaujon Hospital, and died on the 15th of May. Upon opening the skull, there was found a *meningite* of recent formation, purulent gatherings under the integuments of the cranium, and at the extremity of the *plexus choroïde*, a substance yellowish within, white externally, and containing small hydatides.

We see, in the above observation, a young man, subject for ten years to epileptic fits, for which he has been successively treated at the Children's Hospital, at St. Louis, and exempted from military duty. Magnetism acts upon him, although he is totally ignorant of what is done to him. He becomes somnambulic. The symptoms of his malady wear a milder aspect ; the fits become less frequent ; his headaches and oppression disappear by the influence of Magnetism ; he prescribes for himself a mode of treatment suited to his complaint, and promises himself a cure. Magnetized without his own knowledge, and from a distance, he yet falls into the somnambulic state, and is roused from it with the same promptness as when magnetized by an operator near him. In fine, he indicates with uncommon precision, a month or two in advance, the day and hour at which he is to have a fit of epilepsy. And yet, although endowed with this

prophetic power in reference to attacks so distant, and what is more, to those which are never to occur, he does not foresee that in two days he will be the victim of a fatal accident.

“Without endeavoring to reconcile all the discrepancies which such an observation may offer at first sight, the committee would remind you that Cazot’s previsions have reference to his fits only—that they amount to no more than the consciousness of organic modifications which are in an incipient state, and take place in him as a necessary result of the internal functions—that these previsions, although more extended, are altogether similar to those of certain epileptics, who know by various premonitory symptoms, such as headache, giddiness, ill-humor, and the aura epileptica, that they will shortly have an attack. Ought it to astonish us, then, that somnambulists, whose sensations, as you have seen, are extremely acute, should be enabled to foresee their attacks long beforehand, by some internal symptoms or impressions which escape the notice of a waking man? This, gentlemen, would serve to explain to us the prevision attested by Areteus, in two passages of his immortal works by Sauvage, who records an instance of it, and by Cabanis. We would add, that Cazot’s foresight is not positive or absolute, but conditional, since, in predicting an attack, he announces that it will not take place if he is magnetized, and in fact does not. It is altogether organic—internal. We can conceive, therefore, why he did not foresee an event wholly external, namely, that chance would bring him in contact with a fiery horse—that he would be so imprudent as to attempt to stop him, and receive a mortal wound. If he foresaw an attack that was never to take place, it was but as the hand of a watch, which in a given time would pass over a certain portion of the dial-plate, but does not because the watch happens to be broken.

“We have presented you in the two foregoing observa-

tions, two remarkable instances of internal sight, that singular faculty developed during somnambulism, and by means of which two magnetized individuals ascertained the malady under which they labored, pointed out the mode of treatment by which it might be arrested, announced its termination, and foresaw its attacks. The fact of which we are about to offer you an analysis, has presented to us a new point of interest. Here the magnetized, when shown into the somnambulist state, judges of the disease of persons put into communication with him, determines the nature of it, and prescribes the remedy.

"Mlle. Céline was put into the somnambulist state in presence of the committee on the 18th and 21st of April, 17th of June, 9th of August, 23d of December, 1826, 13th and 17th of January, and 21st of February, 1827.

"On her passing from the waking state to that of somnambulism she experienced a chill, amounting to several degrees by the thermometer; her tongue became dry and wrinkled, whereas it was supple and moist before; her breath, previously sweet, became fetid and offensive.

"Sensibility was almost annihilated as long as her sleep lasted, for she made six inspirations with a vial of hydrochloric acid applied to her nostrils, and evinced no emotion. M. Marc pinched her wrist; an acupuncture needle was thrust three-eighths of an inch into her left thigh, another a quarter of an inch into her left wrist. The two needles being united by a galvanic conductor, convulsive movements of the hands were strongly developed, and Mlle. Céline appeared unconscious of all that was done to her. She heard those who spoke to her if they stood close to and touched her, but did not hear the noise occasioned by the sudden breaking of two plates close beside her.

"While sunk in the somnambulist state, the committee three times ascertained that she possessed the faculty of

discovering the diseases of persons whom she touched, and pointing out the remedy calculated to arrest them.

"The committee found among its members some one who was quite willing to be examined by this somnambulist; this was M. Marc. Mlle. Céline was requested to look attentively into our colleague's state of health. She applied her hand to her forehead, and to the region of her heart, and after three minutes, replied that there was a determination of blood to the head; that M. Marc had even then a pain in the left side of that cavity; that he often labored under an oppression, particularly after eating; that he must often have a slight cough; that the lower part of the chest was surcharged with blood; that something obstructed the passage of food; that this part, pointing to the region of the 'appendice xiphoïde,' was contracted; that in order to cure M. Marc it would be necessary to bleed him copiously, apply hemlock poultices, and rub with laudanum the lower part of the chest; that he must drink lemonade thickened with gum, eat little and often, and not walk immediately after a meal. We were anxious to hear from M. Marc whether he felt all the somnambulist announced. He told us he did in fact experience an oppression when he walked directly after leaving the table; that he had often a cough, and before the experiment he had a pain in the left side of the head, but felt no obstruction in the alimentary passage. We were struck with the similarity of what M. Marc felt and the somnambulist described; we carefully noted it down, and waited for another opportunity of realizing this singular faculty. This opportunity was granted to the Reporter without his solicitation, by the mother of a young lady to whom his professional services had been devoted for a very short time past.

"Mlle. de N * * *, of from twenty-three to twenty-five years of age, daughter of the Marquis de N * * *, a peer

of France, had been affected for about two years with ascitic dropsy, accompanied by numerous obstructions, some of the size of an egg, others as large as the fist, and others again as large as an infant's head; the chief of which were situated in the left side of the abdomen. The exterior surface of the abdomen was uneven and crimped, and the inequalities thereof corresponded with the obstructions seated within it. M. Dupuytren had already tapped this patient ten or twelve times, and on every occasion drawn a large quantity of clear, limpid, scentless, and unmixed '*albumine*.' The operation always afforded relief.

"The Reporter was three times present when the tapping was performed; and it was easy for M. Dupuytren to ascertain the size and hardness of these tumors, and consequently see their inability to cure the patient. They however prescribed different remedies, and thought it somewhat important that Mlle. de N*** should drink the milk of a goat on which mercurial frictions should be performed.

"On the 21st of February, 1827, the Reporter called for M. Foissac and Mlle. Céline, and escorted them to a house in Rue du Faubourg-du-Roule, without mentioning to them either the name, place of residence, or nature of the disease of the person whom he desired the somnambulist to examine. The patient did not appear in the room in which the experiment was made until M. Foissac had put Mlle. Céline to sleep; and then, after placing one of her hands within her own, she scrutinized her for eight minutes, not as a physician would have done by pressing upon the abdomen, striking it and examining it in every way, but merely by a light and repeated application of her hand to the abdomen, chest, back, and head.

"Being asked what she had observed in Mlle. de N***, she replied, that the whole abdomen was diseased, that there was a schirrus and a large quantity of water

about the spleen ; that the intestines were much swollen, that there were abscesses containing worms—tumors as large as an egg filled with purulent matter, and that these tumors must be painful ; that there was at the bottom of the stomach an obstructed gland, as large as three of her fingers ; that this gland was in the interior of the stomach, and must impede the process of digestion ; that the disease was of long standing ; and lastly, that Mlle. de N * * * must be subject to headaches. She advised an infusion of borage and dog-grass with nitre, and five ounces of the juice of pellitory, to be taken every morning, with a very small quantity of mercury in milk. She added, that the milk of a goat, rubbed about half an hour before milking with mercurial ointment, would be better ; she, moreover, prescribed the constant application of elder-flower poultices to the abdomen, frictions upon the same part with laurel oil, and, in case this could not be procured, with the juice of that shrub mixed with the oil of sweet almonds, an enema of the decoction of Peruvian bark mixed with some emollient decoction. Her diet should consist of white meat, milk food, farinaceous substances, and no lemon. She would allow her but little wine, a little orange-flower rum, or solution of peppermint. This treatment was not adopted ; and if it had been it could not have saved the patient. She died a twelvemonth after, and the body not having been opened, it was impossible to verify all the particulars of the somnambulist's description.

“In a delicate case, in which very skilful physicians, several of them members of the Academy, had prescribed a course of mercury for an obstruction of the cervical glands, which they attributed to a venereal infection, the family of the patient, who was submitted to this treatment, seeing that serious consequences had arisen, wished to have the advice of a somnambulist. The Reporter was called upon to be present at this consultation, and he avail-

ed himself in every respect of the fresh opportunity thus offered for adding to the committee's previous observations. He found a young lady, the Countess de L. F., the entire right side of whose neck was obstructed to a great depth by a large quantity of glands close to each other. Some of them were open, and discharged a purulent yellowish matter.

" Mlle. Céline, having been magnetized by M. Foissac in the Reporter's presence, and put into communication with the patient, said that the stomach had been attacked by a substance *like poison* ; that the intestines were slightly inflamed ; that there was a scrofulous affection in the upper portion of the right side of the neck, which must have been worse than it then appeared ; that by adopting the mode of treatment she was going to prescribe, there would be an improvement in a fortnight, or three weeks. This treatment consisted of eight leeches applied to the pit of the stomach, a few grains of magnesia, oatmeal gruel, a saline purgative weekly, two enemata per day, (one of the decoction of Peruvian bark, and the other, immediately after, of the roots of marsh-mallow,) frictions of ether on the limbs, a weekly bath, and, for diet, milk food, light meats, and an abstinence from wine. This prescription was followed for some time, and a remarkable amelioration produced. But the impatience of the young lady, who did not deem her return to health sufficiently rapid, induced the family to call another consultation of physicians. It was thereupon decided to resume the mercurial treatment.

" The Reporter then saw her no more, but heard that the administering of mercury had brought on serious consequences, affecting the side of the stomach, and that she died thereof after two months of extreme suffering. A description of her case, derived from ocular demonstration, and signed by Messrs. Fouquier, Marjolin, Curveil-

hier, and Foissac, testified, that there existed a scrofulous or tuberculous obstruction in the glands of the neck ; two small cavities filled with pus, from the liquefaction of the tubercles at the top of the lungs. The mucous membrane of the grand reservoir (*cul-de-sac*) of the stomach was entirely destroyed. The above gentlemen, moreover, ascertained, that there was nothing to indicate the presence of a recent or old venereal taint.

“ It appears from these observations, 1st, That Mlle. Céline, while in the somnambulic state, pointed out the diseases of three persons with whom she was put into communication ; 2d, That the declaration of one, the examination of the other after threeappings, and of the third after death, agreed with what the somnambulist had advanced ; 3d, That the several modes of treatment prescribed by her, are within the range of remedies with which she might be acquainted, and of an order of things which she might reasonably recommend ; and, 4th, That she applied them with some degree of discernment.

“ To this list of facts, which it has cost us so much trouble to collect—which we have noticed with as much distrust as attention—which we have endeavored to classify in such a manner as might best enable you to trace the development of the phenomena we have witnessed—and which we have, above all, sought to present to you unencumbered by any such extraneous circumstances as would have rendered their explanation more difficult and confused—we might add those which ancient and even modern history record concerning previsions that have been often realized, cures effected by the imposition of hands, oracles, ecstasies, convulsions, hallucinations—in short, concerning all that, aside from natural phenomena, whose explanation is to be found in the action of one body on another, attaches itself to the province of psychology,

and may be considered as an effect depending on a moral influence not to be appreciated by our senses. But the committee was instituted to investigate somnambulism—to make experiments on this phenomenon, which had not been studied by the commissioners of 1784—and to render an account thereof to you. They would, therefore, have transgressed the circle you prescribed to their operations, if, in seeking to support what they have seen on the authority of those who had observed similar facts, they had swelled their report with foreign matter. They have related with impartiality what they saw with distrust—stated in order the observations made under various circumstances, with minute, as well as long-protracted attention. They can conscientiously offer their report, as a faithful description of all they have observed. The obstacles they have had to encounter are known to you. They are in part the cause of the delay attending the presentation of the report, the materials for which have been long in hand. And yet, we are far from wishing to excuse ourselves, or being sorry for this delay, since it gives to our observations a character of maturity and reserve, which ought to invite your confidence in the facts we relate, and save us from the reproach of enthusiasm and prepossession that you might have brought against us had we collected them sooner. We would add, that we are far from presuming that we have seen all. We therefore do not pretend to force upon you as an axiom, that there is nothing positive in Magnetism beyond what is mentioned in our report. Instead of assigning limits to this department of physiological science, we, on the contrary, entertain the hope that a new field is open thereto; and being the vouchers for our own observations—presenting them with confidence to those who, after us, may wish to occupy themselves with the subject of Magnetism, we will content ourselves with drawing the following conclusions,

which necessarily result from the facts embodied in our report :

Conclusions.

"1. Contact of the thumbs or hands, frictions or certain gestures made at a short distance from the body, and called *passes*, are the means used for putting parties in communication, or in other terms, of transmitting the influence of the magnetizer to the magnetized.

"2. Exterior and visible means are not always necessary, since on several occasions, the power of volition and a fixed gaze have sufficed for the development of the magnetic phenomena, even without the knowledge of the magnetized.

"3. Magnetism has acted on persons of both sexes and different ages.

"4. The time necessary for transmitting and causing the magnetic action to be felt, has varied from half an hour to a minute.

"5. Magnetism does not usually act upon persons in good health.

"6. Neither does it appear to act upon all who are sick.

"7. At times, when a person is magnetized effects are manifested, which being insignificant and fleeting we do not attribute to Magnetism alone—such as a slight oppression, a little heat or cold, and other nervous phenomena, which can be accounted for without the intervention of a particular agency, namely, by hope or fear—the anticipation and waiting for an unknown and strange result—the weariness resulting from the sameness of the gestures—the silence and inaction persisted in during the experiments—and lastly, by the imagination, whose power is so great over certain minds and certain organizations.

"8. A certain number of effects observed have seemed to us to depend on Magnetism alone, and have not been

reproduced without it. These are well-attested physiological and therapeutic phenomena.

"9. The real effects produced by Magnetism are very various—it excites some, tranquillizes others. It most commonly gives rise to a momentary acceleration of circulation and breathing—convulsive movements of the fibres of short duration, resembling electric shocks—a greater or less degree of numbness—drowsiness—somnolency—and in a few cases, that state which magnetizers call *somnambulism*.

"10. The existence of a peculiar characteristic, by which to recognise in all cases the reality of the somnambolic state, has not been proved.

"11. It may, however, be confidently inferred that this state exists, when it gives rise to the development of new faculties, which have been designated by the terms 'clairvoyance,' 'intuition,' and 'internal prevision,' or produces great changes in the physiological state, as for instance, insensibility, a sudden and considerable accession of strength, and when this effect cannot be referred to any other cause.

"12. Since among the effects attributed to somnambulism there are some that may be feigned, somnambulism itself may sometimes be feigned, and thus afford charlatanism the means of deception.

"Accordingly, in observing these phenomena, which as yet present themselves only as insulated facts that cannot be reduced to any theory, there is no other means of escaping delusion than by the most attentive examination, the strictest precautions, and numerous and varied proofs.

"13. Sleep, induced more or less promptly, and made more or less profound, is a real, but not constant effect of Magnetism.

"14. It has been demonstrated to us, that it was induced under circumstances which rendered it impossible for the

magnetized to see, or know the means employed for bringing it on.

“15. When a person has been once thrown into the magnetic sleep, it is not always necessary to have recourse to contact or passes in order to magnetize him again. The look and the will of the magnetizer have the same influence. In such a case, it is possible not only to act upon the magnetized, but also to put him into a complete state of somnambulism, and rouse him from it when out of his sight, and at a certain distance through closed doors.

“16. Changes more or less remarkable are generally effected in the perceptions and faculties of individuals who fall into the somnambulic state, by the operation of Magnetism :

“(a.) Some, in the midst of the noise of promiscuous conversation, hear only the voice of the magnetizer—several reply with great precision to the questions put to them by the latter, or by the persons with whom they are in communication—others keep up a conversation with all around them : however, they seldom hear what is going on in their presence. For the greater part of the time, they are perfectly unconscious of external and unlooked-for noises made in their ears, such as the violent concussion of copper vessels, or the fall of an article of furniture near them, &c.

“(b.) The eyes are closed, and the lids yield with difficulty to the efforts made to open them with the hand. This operation, which is not unattended with pain, shows the eyeball to be convulsed, and turned sometimes towards the upper, at others towards the lower part of the socket.

“(c.) In some cases the sense of smelling appears to be annihilated. They may be made to respire muriatic acid, or hartshorn, without being unpleasantly affected by, or even conscious of it. The contrary takes place in other cases, and they are sensible of odors.

“(d.) The majority of the somnambulists seen by us

were totally insensible ; so that attempts were made to tickle their feet, nostrils, and the corners of their eyes, with a feather—their skin was pinched so as to leave stagnant blood—pins were thrust beneath the nail suddenly, and to a considerable depth, without their evincing the slightest pain, or being conscious of what was done. Lastly, we have seen one who was insensible to one of the most painful of surgical operations, and whose countenance, pulse, or respiration, betrayed not the least emotion.

“ 17. Magnetism is equally intense, and as promptly felt, at the distance of six feet as at that of six inches ; and the phenomena developed by it are the same in both cases.

“ 18. Influence at a distance can only, it appears, be exerted with success on such individuals as have already been wrought upon by Magnetism.

“ 19. We have never seen a person, when magnetized for the first time, fall into the somnambulic state. It has not, in some instances, manifested itself till the eighth or tenth sitting.

“ 20. We have uniformly seen an ordinary sleep, which is the repose of the organs of sense, the intellectual faculties, and cessation of voluntary movements, precede and terminate the somnambulic state.

“ 21. The magnetized who have come under our observation, retain, while in somnambulism, the exercise of all their waking faculties. Even their memory appears more faithful and comprehensive, since they recollect all that has happened during their somnambulism, however often they may have been in that state.

“ 22. When awake, they declare that they have entirely forgotten every circumstance attending their somnambulism, and can never recall them. We can have no other guarantee for this, than their own assertions.

“ 23. The muscular powers of somnambulists are sometimes benumbed and paralyzed. At others, their move-

ments are cramped only, and the patients walk or stagger like drunken men, without turning aside from the obstacles they meet with in their path; occasionally, however, the reverse of this takes place. There are somnambulists who retain in full the power of directing their movements; nay, we have seen some stronger and more active than when awake.

"24. We have seen two somnambulists distinguish, with their eyes closed, objects placed before them; point out, without touching the cards, their color, and value in the game; read words written by hand, or several lines from books opened at random. This phenomenon has taken place even when the eyelids were firmly closed by the pressure of fingers upon them.

"25. In two somnambulists, we have met with the faculty of foreseeing organic changes, more or less remote. One of them announced several days, nay months, beforehand, the day, hour, and minute of an epileptic fit, and of the recurrence of the same; the other foretold the epoch of his cure. Their previsions were realized with remarkable exactness. They seem to us to extend only to organic accidents, either good or bad.

"26. We have met with one somnambulist, (and no more,) who could designate the symptoms of disease in three persons put into communication with her. However, our researches were not directed to a sufficient number.

"27. In order to establish with accuracy the points of affinity between Magnetism and the Art of Healing, it would have been needful to observe its effects on a great number of individuals, and to make daily experiments for a length of time upon the same patients. This not having been done, the committee have had to confine themselves to a description of what they have seen, and that in too limited a number of cases, to presume to offer an opinion on this head.

"28. Some of the magnetized patients have derived no relief. Others have been more or less benefited; one, for instance, in the suspension of habitual pains; a second, in the recovery of his strength; a third, in a respite of several months from epileptic attacks; and a fourth, in the complete cure of a severe paralysis of long standing.

"29. Considered as the agent of physiological phenomena, or a therapeutic medium, Magnetism deserves a place on the list of medical acquirements; and, consequently, physicians alone should practise, or direct the practice of it, as is the case in the countries of the north.

"30. The committee, for want of opportunity, have not been able to verify other faculties which somnambulists are said by magnetizers to possess. But they have brought together, and now communicate, facts of sufficient importance, in their opinion, to authorize the '*encouragement of magnetic researches by the Academy, as a very curious branch of psychology and natural history.*'

"Having reached the termination of their labors, the committee, before bringing this Report to a close, asked themselves whether—in the numerous precautions against surprise with which they have been armed, the feeling of distrust with which they have uniformly conducted their proceedings, and the examination of the phenomena observed—whether they have scrupulously fulfilled the duties intrusted to them. 'What other course,' said we to each other, 'could we have adopted? What surer means could we have employed? How could we have made our distrust more pointed, and at the same time more discreet than we did?' Our consciences, gentlemen, answered boldly, that you could expect nothing from us that we have not done. Lastly, have we acted the part of honest, exact, and faithful observers? It is for you, who have known us for so many years; for you, who meet us in society and in our frequent assemblies, to answer this question.

We await your reply, gentlemen, in the spirit of old friends, as we are to a portion of you, and on the consciousness of possessing the esteem of all of you. It is true, we do not presume to flatter ourselves that you will fully participate in our conviction of the reality of the phenomena observed by us, but which you have neither seen, followed up, nor studied as we have.

“We do not, therefore, claim of you a blind belief in all the particulars of our report. We conceive that a large portion of these facts are so extraordinary that you cannot yield us that: perhaps we ourselves should refuse you ours, if, changing positions, you should come and announce them to us, who, as is the case with you to-day, had seen nothing, observed nothing, studied nothing, traced nothing to its source. We only ask you to judge us as we would you—that is to say, under a conviction that neither a love for the marvellous, a desire for celebrity, nor any interested feeling whatever, has actuated us throughout our labors. We have been animated by higher motives—by motives more worthy of you—the love of science, and an earnest desire to justify the hopes conceived by the Academy, touching our zeal and devotion.

(Signed)

“BOURDOIS DE LA MOTTE, *Pres.*
FOUQUIER,
GUENEAU DE MUSSY,
GUERSENT,
ITARD,
J. J. LEROUX,
MARC,
THILLAYE.

“HUSSON, *Reporter.*”

N. B. Messrs. Double and Magendie, not having been present at the experiments, have not thought proper to sign the report.

This report was listened to by the Royal Academy with the greatest attention and interest. In vain did some violent opponents of Magnetism endeavor to disturb the deep silence of the assembly ; an immense majority repressed indignantly the attempt, and loud and general applause repaid Dr. Husson's courage and ability

CHAPTER VII.

DR. BERNA'S EXPERIMENTS, AND REPORT ON THEM BY M.
DUBOIS D'AMIENS, 1837.

NEVERTHELESS, it could not be expected that such a great and glorious victory should be borne patiently by men who had previously spoken so openly and publicly with utter contempt of Psychodunamy; too much vanity, too many interests, prejudices, and false notions, heretofore cherished and blindly defended, were hurt and set at naught, to let it pass without a struggle. An opportunity of revenge did not fail to present itself, and eagerly did the adverse party avail themselves of it. Dr. Berna, full of the most honorable zeal, but perhaps too confiding, was induced to solicit another investigation of Magnetism, in a letter that he wrote to the Royal Academy on the 21st of February, 1837, stating that he had two somnambulists who could exhibit facts so conclusive, as to satisfy by personal experience the most skeptical members of the Academy.

Messrs. Roux, as president of a new commission, Bouillaud, Cloquet, Emery, Pelletier, Caventou, Cornac, Oudet, as members, and Dubois d'Amiens as a Reporter, were appointed to inquire into the facts spoken of by Dr. Berna. Their report was read in the session of the 7th of August, 1837. M. Dubois, after some rather prolix and satirical considerations, which he styled Academical History of Magnetism, came at length to the experiments of Dr. Berna, and expressed himself in the following terms :

"GENTLEMEN :—Let us say, in the first place, that it results from all the facts and circumstances we witnessed,

that no special proof, no satisfactory evidence has ever been given to us as to the existence of that peculiar state, yclept 'magnetic somnambulism.' It was only by way of *assertion*, and not of *demonstration*, that the magnetizer proceeded, declaring on each occasion, and before making any experiment, that his subjects were in the *somnambulic state*.

"In the programme presented to us by the magnetizer, it is true it was stated that previous to *somnambulization* we should ascertain that the subject enjoyed in full the natural *sensibility*, and that we could prick her in order to satisfy ourselves as to the truth of it, and then the subject should be put to sleep in our presence.

"But from the trials we made on the third of March ultimo, it results that the subject of the experiments did not feel our pricking any more *before* than *after* the magnetic operation. The countenance and answers were nearly the same previous to the pretended sleep as when it was said to be produced.

"Was it done by error on her part? Was it the result of an impassibility, natural or acquired by practice? Was it to appear more interesting to us, and so more surely conciliating our feelings towards her? We are unable to decide. It is equally true that each time we have been told she was asleep; but it was a mere 'saying,' and no more.

"Yet, if further evidence of *somnambulism* is to be afforded by our subsequent experiments on subjects pretending to be in that state, the worth of such evidence will be clearly set forth in the following conclusions:

"According to the programme, the second experiment was to ascertain the *insensibility* of the subject.

"But restrictions were imposed on us. The face was not to be experimented upon, nor any other part usually covered with clothes. So we had only the hands and neck

left to us, and even on them we were not allowed to tear, burn, or cut the flesh, but merely to prick with needles to the depth of about the twelfth part of an inch. Moreover, the face was partially covered with a veil, in such a way as to prevent us from perceiving the full expression of the features while we tried to cause pain.

"Hence it follows that—

"1. The painful sensations to be produced were of a very moderate character.

"2. These moderate sensations were to be produced on parts used perhaps to experience them.

"3. These sensations amounted to nothing more than a slight *tattooing*.

"4. The eyes, and that part of the face where pain is particularly expressed, were hidden to us.

"5. In such circumstances, complete and absolute impassibility could not have been considered by us as a satisfactory evidence of the abolition of *sensibility* on the afore-said subject.

"As a third experiment, the magnetizer was to prove to us that, by the sole intervention of his will, he had the power to restore, either partially or totally, the *sensibility* of his somnambulist.

"But as it was impossible for him to satisfy us that he had abolished the *sensibility* of his subject, of course it was equally impossible to demonstrate to us the restoration of the said *sensibility*; and moreover, all the trials in that respect proved a complete failure—the somnambulist stating things altogether different from what the magnetizer expected. You are aware, gentlemen, that our only means of acquiring such knowledge were the *assertions* of the somnambulist; and, although she declared to us that she was unable to move her left limb for instance, we could not take her word for it as an evidence that her limb was actually paralyzed by the magnetic action. But even

granting the truth of her declarations, what she declared was not in accordance with the pretensions of her magnetizer ; so that the whole of it amounted only to *assertions without proofs*, contradicting other *assertions equally void of proofs*.

“ What we have just related in regard to the pretended abolition and restitution of *sensibility*, may be applied, in every respect, to the pretended abolition and restoration of the *power of motion*, which were to be the fourth and fifth orders of experiments. No satisfactory evidence has been given to us.

“ One of the paragraphs of the programme, in the latter line of experiments, reads thus :

“ ‘ Obeying the mental command of stopping to speak and move in the middle of a conversation with any chosen person.’

“ The magnetizer, on the 13th of May last, endeavored to prove to us that the silent power of his will could go so far as to produce this result.

“ But the facts that transpired this time, demonstrated that the somnambulist appeared already deaf before the magnetizer began to will her to be so, and the deafness was gone when positively the magnetizer was willing her to be deaf. So, according to the *assertions* of the somnambulist, her faculty of hearing had been, this time, in open revolt with the will of her magnetizer. Yet, in drawing our conclusions from a candid appreciation of those facts, we acknowledge neither a revolt nor a passive obedience, but a complete and natural independence, and no more.

“ Yielding to the solicitations of the members of your committee, the magnetizer consented to give up his *abolitions and restitutions of sensibility and motion*, and to proceed to the examination of facts of greater importance,—namely, the faculty of seeing without using the eyes, which was to constitute the sixth class of experiments.

"Dr. Berna was to show to your committee a woman who, by the power of his magnetic manœuvrings, could decipher words, discern playing-cards, and follow the hands of a watch, through the instrumentality of her occiput instead of her eyes,—facts that would demonstrate either the transposition, or the uselessness and superfluity of the organs of vision in the *somnambulic state*. These experiments took place on the 5th of April, and failed in toto.*

"All that the somnambulist knew beforehand—all that she could infer from what was going on around her—all that she could naturally guess at, she told readily enough; and we accordingly concluded that she was not deficient in skill. So, for instance, when the magnetizer audibly invited one of us to write a word on a card and present it to the occiput of the woman, she said she could see a card, and even some writing on it. When asked how many persons were present, she answered approximately as to the number of them, as she had seen or heard them coming in. When required to tell if she could see one of the members of your committee near her, who was engaged in writing, and whose pen made a noise as it travelled upon the paper, she raised her head and tried to see under her bandage, remarking that this gentleman had something white in his hand. When further invited to tell if she saw the mouth of the same gentleman, who, having done writing, was standing behind her, she said he had something white in his mouth. All these circumstances induced us to conclude that this somnambulist, better trained

* M. Dubois d'Amiens is guilty here of a rather gross oversight. How could Dr. Berna, or any body else, "give up" any thing "*on the 13th of May*," as previously stated, "to proceed" to something more important "*on the 5th of April*," as he now says? Did the month of May, in the year 1837, come before the month of April?

and more acute than the other, knew better how to make probable suppositions.

“ But as to positive facts, that would clearly demonstrate the seeing of objects by the occiput, we not only failed in eliciting any, but the developments were of such a nature as to cause strange suspicions of the morality of this woman, as we soon will prove.

“ The seventh class of experiments was on *Clairvoyance*.

“ Despairing of satisfying us about the transposition or the uselessness and superfluity of the eyes in the ‘ somnambulic state,’ the magnetizer took refuge in facts of ‘ Clairvoyance,’ or the ability of seeing through opaque bodies.

“ Here facts carry along with them a self-evident conclusion—viz., that the subject could not see through her bandage what a person held before her. But here a consideration of higher importance presented itself to our minds. Even if we were willing to admit the rather convenient hypothesis of the magnetizers, that, in many circumstances, the best of somnambulists are apt to be suddenly deprived of their lucidity, and that then, like the vulgar, they no longer see through their occiput or their stomach—nay, not even with their eyes when blindfolded,—conceding all this, I say, since they claim it so urgently—but what will you think of a woman who gave an accurate description of objects different from those shown to her? What will you think of a somnambulist who describes a jack of spades on a blank card—who in an academical medal sees a gold watch, white dial, black figures—who, perhaps, would have told us the time on it, had we but insisted?

“ And now, gentlemen, if you ask us what general and last conclusion we draw from all the experiments we witnessed, we will declare that there can be not even the

shadow of a doubt as to M. Berna having, to say the least, deceived himself, when, on the 21st of February last, he wrote to the Academy that he could give us the personal experience we were in need of, (these are his own expressions)—when he promised to furnish us with *conclusive* facts—when he boasted that those facts would enlighten both Physiology and Therapeutics. These facts are now all known to you, and you are convinced, like ourselves, that they prove nothing in favor of the magnetic doctrine, and have nothing to do with either Physiology or Therapeutics.

“Should we have found any thing else in other facts, more numerous, more varied, and presented by other magnetizers? Without venturing to decide the question, this, at least, is certain—that if there are at present other magnetizers, they did not dare to come to us in the open day—they did not dare to seek any longer either the sanction or the reprobation of the Academy.

(Signed,)

“Messrs. ROUX, *President*,
BOUILLAUD,
CLOQUET,
EMERY,
PELLETIER,
CAVENTOU,
CORNAC,
OUDET,

“DUBOIS D’AMIENS, *Reporter*.”

In consequence of the foregoing report, Dr. Berna wrote to the President of the Royal Academy of Medicine the following letter:—

“Mr. President:—I do solemnly protest before the Academy against the report lately made to them by M.

Dubois d'Amiens, on some experiments on Animal Magnetism, in which I am concerned. I do impugn the report in toto.

"1st. For purposely and sedulously omitting the most important and conclusive facts.

"2d. For misrepresenting all those which it mentions, and giving a false coloring to the whole proceeding.

"3d. For having disguised the conduct of the committee; representing them as imagining, and me as rejecting, the very conditions that I, on the contrary, first and foremost required as essential.

"In a word, I openly denounce this work as a string of shameful artifices, designedly calculated to deceive and mislead the Royal Academy.

"I do declare, that the experiments the committee witnessed were but the beginning of what I proposed to show them. I do declare, on my honor, that I never 'gave up,' and would not have stopped making experiments, if the members of the committee had not constantly violated, not only the conditions agreed upon between us as necessary to the success of the experiments, but specially the positive promise of writing and reading the minutes of each experiment on the spot and in my presence, which, every time, they slyly avoided under one pretext or another, in spite of my earnest reclamations.

"The necessity of making without delay the present protestation, does not allow me to enter into other particulars; but I will shortly furnish the Academy with a complete refutation, supported on irrefragable evidences, and on the very words of the report, to substantiate my unreserved charges of falsehood and dishonesty against the work of the Reporter.

"Very respectfully, &c.

"BERNA, M. D. Parisiensis."

The refutation announced by Dr. Berna appeared in print about two months after his letter. In order not to swell beyond measure this part of my work, I leave it out, and will say only that nothing can be more satisfactory than the evidences it affords of the partiality and bad faith of the Reporter. It at once shows the wilful omission of thirty-three experiments perfectly conclusive, and how, at that rate, the sum of those purposely left out would amount to over a hundred for the three subsequent instances. It restores to the disfigured facts their true character. It points out the attempt to impose upon the public, by giving the name of *Cloquet* among the members of the committee, without mentioning the first name, *Hyppolite*, in order to induce the people at large to believe that it was *Jules Cloquet*, under the sanction of whose great name the Reporter was aware he should make a better case—a little artifice, which, in an unguarded hour, M. Dubois confessed to some friends he had resorted to, as an innocent *ruse de guerre*, calculated to give more importance and weight to his work; finally, he challenges the Reporter to clear himself from all these charges. Of course they remained *undenied*, because *undeniable*.

But even before the reading of the protest of Dr. Berna, M. Husson (on the 22d of August, 1837) delivered his opinion on the report of M. Dubois d'Amiens, in the following manner:—

CHAPTER VIII.

OPINION OF DR. HUSSON ON THE REPORT OF M. DUBOIS
D'AMIENS.

“GENTLEMEN:—You may have been surprised, that on the occasion of experiments made on two somnambulists, whom Dr. Berna had proposed to be examined by a committee of the Academy, M. Dubois d’Amiens came forward and read to you a work which he styled, ‘A REPORT ON MAGNETISM.’ Under a title so general, you very likely expected to see all the questions connected with Magnetism thoroughly investigated; you were at last to know what to think of *somnambulism, insensibility, the internal sense, prevision, sight without the use of the eyes, or through some other organ*—in a word, of all the facts which Magnetism claims and records. We have been all disappointed. For, instead of a solution of those different questions, the work read to us was nothing but a fancy sketch, which the author styled, ‘An Academical History of Magnetism in France, from the year 1784 to the present time;’ containing the exposé of some experiments on two individuals who pretended to be somnambulists, followed by conclusions drawn in a general form as necessary consequences of those two single facts, as if nothing more had been or ever could be seen.

“I was compelled to point out this first want of exactness, for it shows a pretension far beyond the mandate of the committee. They were to report on the experiments made on the two subjects of Dr. Berna, and not on Magnetism in general; their duty was limited, but the report extends *ad infinitum*. It was merely to be called, and to

be in fact, 'a report on experiments made on two somnambulists.'

"However, the report is made up of the three parts I have stated, and so the field for discussion is more confined and easy. I would enter it immediately had I not two prefatory observations to submit to the Academy.

"1st. It is neither the precautions taken in making the experiments, nor the results, that I intend to attack. I declare, even in advance, that I believe all the committee have done and seen. But, as a committee are answerable only for the exactness and actuality of the facts they investigate—as they remain complete strangers to the writing of the minutes, with which they intrust one of their number—I attack the faithfulness, the mode of writing—in a word, the work solely of the Reporter.

"2d. According to M. Dubois d'Amiens, the Academy, in designating the members of the committee, acted very wisely in selecting persons known as entertaining different opinions—some in favor, some against Magnetism; for, says he, the Academy, well aware of their uprightness, had in this a guarantee that the facts would be fairly investigated and faithfully recorded. For my part, I respect infinitely the decision of the Academy; but I do feel at liberty to take a different view of the subject, and not to judge the conduct of the Academy with the same complacency as the Reporter. In looking over the formation of the committee I see five of the members, who, by their writings or the public and unreserved manifestation of their convictions, are openly enlisted among those who refuse to admit the existence of Magnetism. It is their own faith, their own creed. I respect it; and above all, I profess no contempt for it, nor do I seek to persecute them on that account—a treatment so common towards those who hold opinions that differ from our own. Associated with them, I see four other gentlemen, whom I

know to be perfectly indifferent on the subject, two of whom have made a public avowal of their indifference. You cannot, then, invalidate so positive a declaration, without pretending to know better the conviction of those members than they do themselves. This committee, then, is not composed, as the Reporter pretends, of persons of different opinions, since, without a single partisan, there are four indifferent and five opponent members. I do not think, as the Reporter does, that such a committee were preferable to members who would have no preconceived opinions on the subject. Every one will easily grant, I suppose, that if the members had been, like those of the committee appointed in 1826, known neither by the publication of writings or a public manifestation of hostile or favorable opinions, they would have been more free from prejudices, and less trammelled by that propensity which prevents human weakness from readily acknowledging the erroneousness of our opinions. They would then have been truly independent, truly impartial, and their assertion would thus have had more weight, if a guarantee, superior to the evidence of the facts, had been required.

“But, instead of this important and even necessary condition to any equitable judgment, I see in the organ himself, in the very interpreter of the committee, the author of a pamphlet published in 1833, styled ‘An Historical and Rational Examination of the *pretended* Magnetic Experiments, made by the Committee of the Royal Academy of Medicine’—a writing in which (page 5) he declares ‘to have sworn an eternal war against the magnetizers,’ and has accumulated irony, ridicule, and sarcasms, not only on the report, but also on the members of the committee, for the minute and extreme precautions used in their experiments.

“You will confess, gentlemen, that it would have been exceedingly improbable that such a prepossession should

not have governed M. Dubois d'Amiens, in spite of himself most likely, when writing the minutes of the facts he read to you ; for, situated as he was, between the satirical spirit that dictated his first small book, and the shame of now acknowledging that his previous judgment had been formed in haste, who could have escaped the dilemma of his position, and resisted the temptation of making to us a report that might be considered as an appendix or a supplement of his former work ? Yet, would he not have deserved more credit in acting only the simple part of a mere observer ? Are we wrong in doubting if any other member of this assembly, after thus committing himself, would have consented to take the responsibility of making the report ?

“ However, as no dissension can arise between us as to the judgment that the committee have passed on the facts observed by them, and as it is only with the work of the Reporter that I find fault, I come now to the examination of it ; and, in order to omit nothing, I will follow the report in each of the parts that compose it.

“ The first part, dedicated to the Academical History of Magnetism in France, begins with the enumeration of the circumstances which induced the Academy to reconsider the question of Magnetism. The Reporter relates the communication made on the 24th of January last by M. Oudet, in regard to the extraction of a tooth from a woman during the magnetic sleep ; and then, without speaking of another communication made eight days later, on the 31st of the same month, by M. Jules Cloquet, he passes to the letter written by Dr. Berna, on the 12th of February—a letter, in which that gentleman flatters himself with being able to give to those who consider testimony as nothing, personal experience as means of conviction. The Reporter then proceeds by a statement of the manner in which, on the 14th of the same month, the Academy ap-

pointed a committee to witness the experiments of Dr. Berna.

“ But why, and for what purpose, does the Reporter omit to tell you that, eight days after the communication of Mr. Oudet, M. J. Cloquet made another communication of far more importance ? The subject of it was, the extirpation of a cancerous breast during the magnetic sleep. It was undoubtedly an operation more remarkable, more painful, of a longer duration, and much more dangerous, than the extraction of a tooth. It was a fact that might have appeared to the Royal Academy sufficiently striking and wonderful to authorize them, even before the receipt of the letter of Dr. Berna, in devoting some attention to the study of that singular power which deadens the sensibility, during one of the greatest surgical operations, to such a degree as to induce the operator to tell you that, seeing how complete was the insensibility, and being anxious to know how long it would last, he was in no haste in performing the extirpation. The chronological order required, assuredly, that such a fact should have been mentioned as one of the motives for the decision of the Academy. But had it been done, it would have again, and more forcibly, called the public attention to those amazing instances of insensibility witnessed by two members of this body, and attested by one of them, a master in that branch of the science, since he is a professor of clinical surgery ; and in a report that was only to admit negative facts, this would have been out of place. Yet, since you coveted the reputation of having written a complete and faithful Academical History of Magnetism, you ought to have known that history does not allow such omissions ; and that, if they are not positively a fraud, they most shamefully border on it !

“ The Reporter then summarily relates the experiments made in 1784, by the commissioners appointed by the king,

and selected by him from among the members of the Royal Academy of Sciences, the Faculty of Medicine of Paris, and the Royal Society of Medicine. He reminds you of the conclusions drawn by those commissioners, and quotes with emphasis the celebrated names of Franklin, Bailly, Lavoisier, Darcet, &c. But he is very careful not to say how, at that period, (fifty-five years ago,) those illustrious men conducted their experiments. I will fill up that other omission of the report. The Academy will decide if it was truly impartial to overlook these particulars; and if a judgment, after so careless and superficial an examination, must be admitted as irrevocable, and is calculated to inspire unbounded confidence."

Here M. Husson quoted the very words of his first report on Psychodunamy, (page 33 of this work,) then he resumed:

"But, if those experiments had even been made with all the accuracy that characterizes modern investigations, we should still say that they have not and could not have resolved this question! Does not time, in its march, advance with a daily progress every science? and is not what is one day considered as true, often on the very next stamped as erroneous? Who, it might have been said twelve years ago, would have dared, at the beginning of this century, to oppose Newton's theory of light? It was then a law in natural philosophy, and remained so till Malus discovered the phenomena of polarization, and Newton's theory was at once overthrown."

Here again M. Husson forcibly repeated what he had said on the necessary changes that time has always produced, not only in medical tenets, but even in judicial decisions: (See page 31 of this work.) He then proceeded anew:

"The *present* judgments of scientific bodies, like the *present* judicial decisions, can be no law for the *future*. They never could bind the ages to come. The works of our predecessors have no more power—they are mere land-

marks that serve to point the way in the field of science—ignorance alone can consider them as limits not to be trespassed upon! Who could build indestructible barriers to arrest the progress of the human mind? The onward march of progress is stronger than those pitiful trammels; it necessarily overthrows them in its slow, but irresistible movement. The authority of old names, to which the Reporter appeals so confidently, is now powerless, and can seduce nobody. It vanishes before new names, and above all, before new facts. I rely a thousand-fold more on the experiments you have made to-day, than on all the doings and sayings of the royal commissioners of 1784.

“Yet, gentlemen, do not believe that those commissioners of 1784 were deputed by the bodies to which they belonged. Let me undeceive you on that score. The Academy of Sciences had constantly disregarded the endeavors of Mesmer to induce them to witness his experiments. The fame—the high position of M. Leroi, who was then the president of that body, and had himself seen some magnetic experiments, proved to be of no avail to change their resolution. The Royal Society of Medicine could never agree with Mesmer, because he refused to submit to certain conditions which they wished to dictate previously to their appointing a committee. The Faculty of Medicine equally refused their attention to Magnetism, because they were fearful to give more celebrity, not only to Mesmer, but to one of the members of the Faculty whom M. Dubois d’Amiens calls a certain M. Deslon; who was, nevertheless, one of the most celebrated doctors, a regent of the Faculty, a man of the highest standing and character, and physician to the Count d’Artois, brother of the king.

“It was after those successive refusals that Louis XVI., yielding to the solicitations of the queen—the unfortunate Marie-Antoinette, to whom Mesmer had been recommended by her kindred and friends from Vienna, and to those of

his brother, according to the wishes of his own physician, Dr. Deslon ;—it was then, I say, that the king appointed, by an act of his all-powerful authority, some commissioners, whom he had, of course, to choose from among the members of the institutions which had refused to examine the new doctrine ; because, among them were to be found the persons most likely to enlighten the public on the worth of Magnetism. They were then the king's commissioners, and it was to him, and not to the scientific bodies to which they belonged, that they were to report, and actually did so. The first page of their report is an evidence of this fact, and I will read it to you :

“ On the 12th of March, 1784, the king appointed some physicians, selected from among the Faculty of Paris—Messrs. Borie, Sallin, Darcet, and Guillotin—to examine Animal Magnetism as practised by M. Deslon, and report to him on the subject ; and, granting the request of those four physicians, he designated, to join them in their examination, five members of the Royal Academy of Science, namely, Messrs. Franklin, Leroi, Bailly, De Bory, and Lavoisier.’

“ On the other hand, I will read a similar paragraph in the report of the Royal Society of Medicine. Here it is—

“ ‘ We have been chosen by the Baron de Breteuil, agreeably to the orders of the king, to witness the practice of Dr. Deslon, who applies Animal Magnetism to the cure of diseases ; and to make on the subject a detailed report, that he will himself put into the hands of the king.’

“ Those commissioners were—Messrs. Poissonnier-Desperrières, Mauduit, Andry, Caille, and De Jussieu.

“ Those two commissions made their reports to the king, namely, those from the Academy of Sciences and the Faculty of Medicine on the 11th of August, 1784, and those of the Royal Society of Medicine on the 17th of the same month.

“ The commissioners chosen from among the members of the Faculty read, on the 24th of August, to their associates, as a matter of mere favor, the report they had made; and, without any discussion on the subject, received the thanks of the members present for their polite attention. The commissioners of the Royal Society of Medicine did exactly the same, and, without any other comment, received similar thanks from their associates. From that time, it has been bruited far and wide, that the question of Animal Magnetism was irrevocably and most fairly settled.

“ Such, gentlemen, is the faithful history of those two reports, which M. Dubois d'Amiens represents as having been minutely discussed by each society, and adopted by academical majorities. I should feel indebted to him if he would let us know where and when took place those wise and luminous discussions—those long and mature deliberations which he wishes you still to consider as binding laws; for my accurate researches prove to me that there has been none—none whatever! Nay, although these societies were known to be hostile to the cause of Magnetism, to construe their thanks for an officious reading of the work of the commissioners into an unqualified approval of their having made an unfavorable report, cannot but be considered, even by the most indulgent critic, as a rather discreditable use of the rhetorical figure known among scholars by the name of *hyperbole*.

“ A fourth serious omission, which I do not know how to qualify, is that of passing by the works of the two committees appointed by the Academy in 1825 and 1826, and the report read to you in 1831. M. Dubois d'Amiens pretends to write the history of Magnetism in the scientific societies of France, and yet forgets the labors of the Academy which have just opened their door to him, and before whom he speaks! Since he was so anxious to refresh your memory about the conclusions of the commissioners of 1784, it ap-

pears to me that it would have been but just—nay, I should say honest, to mention the prudent and considerate measures resorted to by the Academy for the solution of the simple question, ‘Is it proper that the Academy should reconsider the question of Animal Magnetism?’ Was it not his duty, if he wished to be a faithful historian, to say that this question, brought up by Dr. Foissac, had been referred, for examination, to a special committee composed of Messrs. Adelon, Pariset, Marc, Burdin-Ainé, and Husson; and that on the 13th of December, 1831, this committee had made a report, the final conclusion of which was, ‘to adopt the proposition of Dr. Foissac, and intrust a special committee with the mandate of making a study and examination of Animal Magnetism?’ He ought also to have said that the discussion of the report lasted during three different sessions, namely, the 10th and 24th of January, and the 26th of February, 1826; and that, on this last day, the committee answered all the objections made to them; and lastly, that after those three sessions, exclusively devoted to discussions on the subject, the report and conclusions were—a circumstance unprecedented in a matter of science, and which has never since occurred—adopted, after the secret voting of the sixty members present, comprising the whole Academy, by a majority of thirty-five votes against twenty-five. This is an historical fact which ought to have been recorded in his work, and I loudly accuse him, as Reporter of his committee, for his culpable silence upon so remarkable an event.

“I proceed. After his retrograde march of fifty-five years, to disinter the opinions of men that are no more, was it not the duty of M. Dubois d’Amiens to mention the works accomplished in his own days by the committee of 1826? Ought he not to have reminded you, how, after six years of trouble, vexations, and perseverance, this committee, composed of as large a number of members

as the rules of the Academy authorize—viz., Messrs. Bourdois, Leroux, Itard, Marc, Fouquier, Guéneau de Mussy, Thillaye, Guersent, Magendie, Double, and Husson—made their report, on the 21st and 28th of June, 1831, in which they demonstrated that the Magnetism they studied and examined, was not the same which some persons pretend to have been judged in 1784; that the question was no longer about tubs, wands, conductors, crises, music, and numerous meetings of persons to be magnetized, nor chains, nor convulsions, nor magnetized trees, &c., &c.; but that ‘*somnambulism*,’ a new phenomenon, unknown to the commissioners of 1784, had been since observed, and had specially called the attention of the members of said committee. All this is nothing but history, the true and impartial history of Magnetism. But, no! indefatigable in his ‘*eternal war against the magnetizers*,’ M. Dubois d’Amiens has preserved an absolute silence on this new position, on this new fact, heretofore inexplicable. He has accumulated the declarations opposed to Magnetism, collecting those declarations from works buried fifty-five years ago, and sedulously avoided mentioning any circumstance favorable to that cause—any opinions of living men, who could have defended themselves if they had been attacked. Should we rightly characterize such conduct, did we call it honest? Do you call this impartiality? Is it thus that history ought to be written?

“This historical part of the report occupies two hundred and fourteen lines of the political newspaper in which M. Dubois d’Amiens had it inserted the very next day after its delivery in this assembly. The one only sentence, in which he speaks of the committee of 1826, occupies but four lines and a half—that is to say, the forty-second part. Here is the sentence: ‘We will not relate the history of the wonderful experiments made by a committee of the Academy, in 1826. We respect their convictions; but

their report is not the expression of the opinion of the whole Academy.'

"I will answer each and every part of this sentence :—

"What prevented you from relating that history? You did so for the commissioners of 1784, and you refuse to do it for the committee of 1826!—a committee who alone emanated from an academical election, and, consequently, whom alone you ought to have mentioned—a committee, the most numerous ever appointed on any subject, the members of which are still present in this assembly, and whose chairs I see next to yours. Would you, if you had mentioned the experiments—would you have *denied* the facts that *we* have seen; facts that *you* have not witnessed, and of which, consequently, you cannot consider yourself a competent judge? Is your belief to be gained only by facts opposed to Magnetism? Do you reject indiscriminately all the facts which substantiate an opinion contrary to your own—all the facts that are attested by men just as careful, just as wise, just as clear-sighted, just as judicious as yourself? Those facts, I know, go against your printed and widely-circulated opinion; still, they are facts as authentic, as positive, as true, and as well-observed, as any of those which you told us transpired before you. You say they are *wonderful*, but ought you, on that account, to conclude that they did not take place? Is the compass of your mind—nay, of the human mind in general—to be the measure of the actuality of all the *wonderful* facts that surround us? *We* ourselves believe in your experiments, although we did not witness them; yet you—you refuse to speak of ours, solely because they contradict your preconceived notions. But, be well persuaded that, although they disagree with you, they do, nevertheless, exist in their entire and stubborn reality. You say, you respect our convictions. Must we thank you for so kind

and generous a concession? Must we be grateful that you vouchsafe to let fall on us the pity that lunatics inspire?

“Lastly, you concluded that our report cannot be considered as the expression of the opinion of the whole Academy. Did we ever pretend that it was? The evidence that we did not is to be found in the last sentences of the report which your pamphlet has so earnestly endeavored to vilify by all kinds of injurious epithets.

“Here are our very words:

“‘We do not, therefore, claim of you a blind belief in all the particulars of our report. We conceive that a large portion of these facts are so extraordinary that you cannot yield us that: perhaps we ourselves should refuse you ours, if, changing positions, you should come and announce them to us, who, as is the case with you to-day, had seen nothing, observed nothing, studied nothing, traced nothing to its source. We only ask you to judge us as we would you—that is to say, under a conviction that neither a love for the marvellous, a desire for celebrity, nor any interested feeling whatever, has actuated us throughout our labors. We have been animated by higher motives—by motives more worthy of you—the love of science, and an earnest desire to justify the hopes conceived by the Academy, touching our zeal and devotion.’

“We had not then the pretension you appear anxious to oppose. If you yourself should have such a one for your own work, the Academy, whose judgment I expect with confidence, is too equitable not to prove how wrong it would be for you to cherish such a hope.

“Gentlemen, having pointed out to you the capital omissions that abound in the first part of the report of M. Dubois d’Amiens, I cannot, in examining the second part of it, refrain from expressing how far it appears to me to trespass on the limits of decency and self-respect, which

previously to this had uniformly characterized the works of all reporters in this assembly.

“M. Dubois d’Amiens, from the beginning to the end of this second part, seeks incessantly to ridicule a young doctor of the Faculty, whose experiments did not succeed as he expected, and who appears to have been deceived by two women pretending to be somnambulists. But there is nothing extraordinary in his disappointment or in such deception. It is known that there is nothing more variable or more inconstant than the magnetic phenomena; and it is that very mobility, and that very inconstancy, which prevent so many persons from studying Magnetism. Yet, we would ask, what are the facts of practical medicine, of therapeutics, and physiology, that are constant and immutable? Those which the Reporter has been so prolix in relating are every-day occurrences. In 1831 we witnessed three instances of similar nature, and although, in the three cases, the results were opposed to what the magnetizers expected, and called us to witness, we were very careful not to lessen in any degree the consideration to which a gentleman, convinced by previous experiments, is entitled, even when those experiments fail in an attempt to reproduce them. He may have been deceived himself, but it does not hence follow that he intended to deceive others.

“Dr. Berna, whom I do not know, whom I have never seen, with whom I am not acquainted directly or indirectly, but whose talents and learning are not questioned, was wrong in making promises so positive as those contained in his letter. He evidenced in this that he did not yet know how uncertain and variable are the phenomena which he studies, and how strong is the propensity of some somnambulists to impose on the credulity of the public. But is this error, which after all proves nothing but a conviction founded on other experiments, serious enough

to subject him to public derision? Be indulgent, gentlemen, towards young men, who follow with ardor the path of science. They meet in their way with injustice, opposition, and disappointments, numerous and bitter enough, without your increasing the burdens that already oppress them—without your aid in the effort to bring them into contempt, for the reason only that they entertain an opinion different from your own.

“I will add, moreover, since the Reporter has been so particularly anxious to impress on our minds the conclusions formed by the commissioners of 1784, that he himself would have done well had he been impressed with the style of their writing. He would have there found a model of decency that, without wounding any one, points out the result of the facts; he would have found a severe decorum, which is the first condition in the investigation of truth, and for which I look in vain through all his work. Do you believe that the commissioners of 1784 could find no laughable matter in the tubs, the wands, the conductors, the ropes, the chains, the magnetized trees, the convulsions—in a word, in the whole apparatus adopted by Mesmer? They were extremely circumspect, because they knew that their character and position required them to be dignified even in the midst of ludicrous circumstances.

“And now what were the results of the experiments of Dr. Berna? Nothing more than a failure of what he expected. Is that a sufficient cause for the bursts of laughter that the report elicited in this assembly? No. It is not the failure that caused them; it is the coloring given to the proceedings; it is the causticity spread over the particulars; in a word, the laughable matter was the grotesque performance of the picture, and not the subject of it.

“Setting aside the manner—amusing perhaps, but in my opinion highly improper—in which you detailed the experiments, my former associates and myself have too much

faith not to admit as true the results you reported ; 1st. Because they are attested by men whose acuteness of observation is known to us ; 2d. Because we find in their precautions the exact repetition of those resorted to by ourselves for each of the thirty-three experiments which compose our report ; 3d, and last, because in the number of the thirty-three persons upon whom we experimented, we did find three subjects, whose magnetizers expected and had promised as much as Dr. Berna, and whom, by using the same caution that you did, we detected in fault, and upon whom we passed the same judgment that your committee did on their two cases.

“ But, gentlemen, since those experiments were identical—that is to say, negative, and exactly similar to those we had already reported, the question naturally arises, if it were necessary, if it were in any way important for the Academy to revive, on that occasion, discussions that cannot but be violent ; for they wound, on both sides, convictions that are sincere. We will insist upon it, of what use to the Academy can experiments be that bring forth nothing new—that are a mere repetition of ours—and which, in the end, prove nothing at all ? Will they adopt the report ? Will they approve of the conclusions ? Before they decide on the subject, it is necessary that the Academy should be fully aware that they do not possess the moral power of judging the question of Magnetism, any more than they had or could have the power of judging of the treatment of the typhus fever, of the numeric method, of lithotritry, &c. They cannot assign the limits of the unknown—they cannot confine within bounds the spirit of researches that proceed, and always will proceed, in defiance of all the academies of the world ! Let all of them unite to declare any one fact a chimera ; if experiments, repeated in silence and in every quarter, by unprejudiced, enlightened, and independent men, reproduce it, they will

irresistibly overthrow such declaration ; nay, a single fact will invalidate it. The time is past when opinion was blindly submissive to the judgments of scientific bodies, or even to judicial determinations. Science does not any longer bow her head before the transient and ephemeral authority of men. Do not then, gentlemen, venture in a path so hazardous—do not disgrace your dignity. Let the magnetizers alone. If they are supported only by fraud and ignorance, they will themselves work their own ruin ; if they have on their side experience and truth, they can laugh at your decision. They will triumph in spite of your powerless resistance, and nullify to-morrow the judgment you may pass upon them to-day.

“If I examine the third part of the report, namely, the conclusions, I find them quite deficient in sound logic, for they draw general inferences from two particular premises, and that is a radical and irremissible fault. I will not, however, stop to debate them, but will reserve to myself the liberty of hereafter presenting such conclusions as I shall consider proper to the report which I oppose.

“I will not leave the floor without asking the members of the committee to allow me to make, with regard to themselves, some reflections on a fact that came to my knowledge upon the day of our last meeting, and which forces me out of the position I had at first taken towards them. I allude to the appeal they thought proper to make to all magnetizers to come forward and show them conclusive facts. ‘None of them,’ says the Reporter, ‘dared to come!’ He concludes, from their silence, that they have given up their cause in despair, and appears confident that there exist no longer either Magnetism or magnetizers.

“In the first place, the committee had not the right to make such an appeal. Their sole mandate was to witness the experiments of Dr. Berna, and on them only you were to report. You were not allowed to call for other

experiments, and could not, without having received a new attribute from the Academy, enlarge the circle of your powers. I am not aware that the magnetizers refused, on that account, to appear before you, since I am not acquainted with any; but this much is certain, that if I myself had been a magnetizer, knowing as I do your dispositions and proceedings, I would by no means have consented to answer your appeal. Where is the man—I refer the case to yourselves—where is even the most innocent of men, who, of his own accord, would appear before a tribunal, when he is confident that the judges are not only partial, but decidedly hostile, and that the attorney-general is a publicly sworn enemy to him?

“Secondly, those who have experience in Magnetism are fully aware that the irregularities and inconstancy of the phenomena are such as to prevent them from considering the repetition of a fact fifteen days in succession, as a sure guarantee that the same fact will occur on the sixteenth trial; they know how a somnambulist, very lucid at present, will, perhaps, within a few hours lose his faculties. Therefore I think they acted very wisely in considering your challenge as nugatory; for they knew that while they might fail in proving what they would have tried to prove, you, although physicians—nay, Academicians—are not free from the passions and weakness of frail human nature, and would not, for their sake, discard your animosity. Thus, there is no reason to be so surprised at their silence, and far less to exult in it as a decisive victory; but to do so, as the reporter did, is to add another to the catalogue of wrong conclusions.

“I sum up, gentlemen, by giving you an abridged synopsis of the reflections I have submitted to you.

“I criticised the general title of the report, which ought to be, ‘*A Report on experiments on two Somnambulists*,’ and not, ‘*A Report on Magnetism*.’

“I pointed out the evidently partial omission of the operation made by M. J. Cloquet, in the recapitulation of the motives which induced the Academy to appoint a new committee.

“I said that the experiments of the commissioners of 1784, were essentially defective on account of the manner in which they were made. I added, that the Reporter, who professed to make a faithful history of Magnetism, ought not to have omitted so important a circumstance, since the carelessness of their experimenting led them necessarily to wrong conclusions.

“I demonstrated that the Academy of Sciences, the Faculty and the Royal Society of Medicine, never made any examination whatever of Magnetism; that they refused to do so; and that the king, Louis XVI., himself appointed all the commissioners, who were not members of a special committee deputed by the different societies to which they belonged; that the report was made to the king, and read only officiously to the different societies, who expressed their thanks to the commissioners for that favor, as you could yourselves, if you thought it proper, thank M. Dubois d'Amiens for his kindness in reading to you a laughable work for which you gave him no mandate.

“I loudly blamed the silence of the Reporter respecting the labors of the two committees deputed by the Royal Academy of Medicine—the only scientific body of France who had ever scientifically considered Magnetism, through the agency of members appointed by them for that purpose.

“Lastly, I pointed out, without any difficulty, the partiality with which the Reporter pretended to judge the general question of Magnetism, while relating negative experiments only, omitting the positive and conclusive facts observed and related by your first committee with as much care as was taken by your second committee in their examination.

"I said thus much on the pretendedly historical part. I found, in passing to the second part, which, by its nature, was to be a simple description of facts, that its main object was to ridicule, as much as possible, an estimable, intelligent, and learned physician, whose experiments did not have the results he expected.

"I said, and say it over again, that the experiments appear to have been conducted with the same precautions observed by us, and deserve accordingly the same credit. But I remarked that they were not new, that we had related three similar instances, and I concluded that it was useless to revive, on their account, discussions which will only trouble the Academy without any benefit.

"I said that your two negative experiments cannot destroy the thirty positive ones related by the first committee, since one single positive fact is enough to destroy any number of negative ones.

"I said that you had not the power to constitute yourselves judges of Magnetism, since your own judgments are under the jurisdiction of the progress in science, and that many of the truths of one year have been falsified by the discoveries of the next.

"Lastly, I reminded you, when I arrived at the third part—the conclusions—that general inferences cannot be drawn from a few particular premises, and that the only possible conclusion of your negative experiments, which present nothing new, is, that they prove nothing.

"So the whole report amounts to this: gross historical omissions—numerous and culpable concealments—experiments already known, and which prove nothing—erroneous conclusions—a style, the levity of which is highly indecorous, even in the opinion of the friends of the Reporter.

"Such being the case, gentlemen, you cannot adopt this work, because you cannot approve of historical un-

faithfulness. You cannot approve of ridiculing a doctor of our faculty, known as an honorable and talented man, solely on the ground that his experiments have proved nothing, except that a magnetizer either failed or was deceived, which in itself is nothing new. You cannot approve of a laughable and sarcastic style in a performance which heretofore has been, and always ought to be, the most severe—I mean experimental proceedings in the investigation of scientific truth. You cannot approve of the report, because you are anxious to avoid useless discussions, and prevent interminable replies and endless recriminations, that would unavoidably lessen your consideration and dignity.

“The only conclusion to be drawn from the report, is, that in the experiments made by Dr. Berna, the committee did not see the phenomena which he expected them to witness.

“This is the only one that I propose to the Academy to adopt, and pass on the balance of the report to the order of the day.

(Signed)

“HUSSON.”

The success of this speech was complete. The report of M. Dubois d'Amiens was overruled and annihilated; and his confusion during the eloquent, dignified, and severe lecture of his adversary, may be more easily imagined than described. He did not venture even a word in reply, and our cause, instead of losing, gained ground among scientific men.

CHAPTER IX.

ACADEMICAL REPORT ON THE COMMUNICATION OF DR. PIGE-
AIRE (OF MONTPELLIER) ON PSYCODUNAMIC FACTS, AND
ITS CONSEQUENCES.

IT would be an error to believe that it was only in Paris that physicians began, after this, to acknowledge and study the power which creates such wonderful phenomena. The Medical Faculty of Montpellier, subsequently to this period, in 1837 and 1838, was called to pay attention to and witness the experiments of Dr. Pigeaire, one of the most talented and respectable physicians of that city. His own daughter was the subject. A voluminous communication, relating those experiments, was sent to the Royal Academy of Paris, and referred for examination to Messrs. Gueneau de Mussy and Bousquet. The following brief extract from their report is sufficient to show what were the experiments, how the medical faculty of Montpellier judged them, and what were the conclusions of the committee.

“The facts related in the communication of Dr. Pigeaire are of a nature so extraordinary, that your committee thought proper to request the secretary of the Academy to write a letter on the subject to Professor Lordat. Before giving our conclusions, we ask the permission of reading to the Academy the answer of our celebrated correspondent :

“ ‘On Sunday, the 1st of October, 1837, at three o'clock in the afternoon, I went to the house of Dr. Pigeaire to witness the magnetic experiments of the sitting appointed for Professor d'Amador and myself.

“ ‘I saw there two young ladies, the younger of whom

is the subject of the following observations. She might be from ten to eleven years of age. She has a delicate constitution, and is but just recovering from a slight illness that had caused the suspension of any magnetic experiments upon her during a fortnight.

“ ‘They submitted to our examination a four folded black silk apparatus, intended to cover the eyes so as to prevent any ray of light from penetrating the orbit. We tried it, each of us, upon ourselves, and we were perfectly convinced that it completely answered the purpose. This apparatus filled up the furrows between the nose and the cheeks: it was there considerably thicker, and coated with sticking plaster in order to intercept every ray.

“ ‘As soon as she was requested, the little lady placed herself in an arm-chair, and Dr. Pigeaire commenced the magnetic operation. Not more than two minutes elapsed before she said she was asleep. Her mamma asked her if she wished to be magnetized longer. She replied affirmatively, and after a few more *passes* she said, ‘*c’est assez*,’ (that is enough.) An instant afterwards Madame applied the apparatus with the greatest possible exactitude.

“ ‘After thirty-five minutes of rest, she took our book. She could not read the first line ‘*Biographie*,’ printed in ornamental letters, and lost in the numerous flourishes and shades of the clare-obscure of the back-ground; yet she read ‘*des Medecins Français*,’ but hesitatingly, as if spelling to herself. Each incorrect trial displeased her. She returned to her examinations, and appeared much delighted when she was right and her reading was approved. I remarked that the finger always rubbed only the beginning of each word, and that the rest was completed without touching the remaining letters. She continued, reading ‘*vivant*’ and the remainder rather fluently. But, on arriving at the words ‘*Officiers de santé*,’ written in *italics*, she stopped and said, ‘*voilà une écriture couchée*,’ (here is

some oblique writing.) She applied herself to the study of those letters, rubbing them with her finger, and pronounced the words correctly.

“ ‘ After this trial we gave to the little girl a printed leaf which had formed a part of a scientific journal devoted to physical geography ; the print was a little superior to that which is called *Cicero*. A transparent pane of glass was placed above it, and the little somnambulist appeared to be more at her ease. She read through the glass several lines without any difficulty. She had some trouble in spelling the words *geologie* and *fossiles*. As all this annoyed her, we were compelled to tell her that she should not go beyond a line that we pointed out. She was much pleased when she had performed her task. She said that she perspired ; and as she perceived that her mamma was a little dissatisfied with her, she covered her with kisses. The apparatus was removed. She requested to sleep a little longer : the eyes were half open. There was some trouble in awaking her, and she appeared much fatigued and surprised. Somnambulism gave to this little girl a countenance and manner very different from that which we noticed when she was awake.

“ ‘ After the trial of the second reading, she exclaimed exultingly, ‘ *Now, will they still say that there is any humbug and collusion about it !*’

“ ‘ On the third of October I paid a visit of thanks. I asked the mother if her little girl needed *light*. She replied in the affirmative. She can read in a degree of light which would not be sufficient for everybody, but still this degree at least is indispensable to her.

“ ‘ On the 9th of October, at three o’clock in the afternoon, I witnessed again a similar experiment. Several doctors were present, and among others, Messrs. Vailher, Lafosse, Fourché, Bertrand, Quissac, also Colonel du Barret, &c. Every thing went on as before, except the fol-

lowing circumstances: 1st. The little girl used several times the index finger of the right hand. 2d. She read immediately after she was in the somnambulic state. The greater number of the persons present were strangers to the facts as well as to the proceedings of Magnetism. Some of them were not convinced. Their objection was that the bandage, which was constructed for a child ten years of age, did not adapt itself *exactly* to their noses and eyes. For myself, I saw only that which I had seen previously.

“ ‘On Sunday, the 17th of December, I wished to see again the experiments, in order to justify the confidence of the secretary of the Royal Academy of Paris, (Dr. Pariset.)’ Some ladies, friends of Madame Pigeaire, and a young officer were present, as well as Dr. Jean-Jean, who had come as a skeptic. I found him near the little somnambulist, who was already in her magnetic sleep. He had brought his book, and was in the greatest astonishment because the little girl had read in it fluently. The young officer was writing. The bandage for the eyes had been tightened; the lower edge was furnished with a border covered with sticking-plaster, which was applied to the nose and the prominences and inequalities of the cheeks; so that when the bandage was removed, an unbroken line of plaster remained on the above-mentioned parts. The little somnambulist could not read the writing of the officer, because, as she said, the ink was too pale; but she read with ease the same sentence written with a pencil of a much darker color. She stopped only on account of some letters with whose form she was not familiar.

“ ‘A little while afterwards she wished to be awakened, and her mamma yielded to her request.

“ ‘I asked if the young child could read through an opaque body, which should be placed between the hands

and the eyes. Madame Pigeaire replied in the negative. I asked again if she could read with her hands behind her back: here also the reply was in the negative.

(Signed,)

“ LORDAT.

“ ‘Montpellier, 23d of December, 1837.’

“ Besides the fact of reading without using the eyes, the communication of Dr. Pigeaire mentions the seeing at a distance, and the correct description of that which was transpiring at remote places. In a case considered doubtful by two physicians, his little somnambulist pronounced that a certain Madame Bonnard was not pregnant; she named the persons who were ringing the door-bell, she described minutely the articles that were enclosed in a box, &c., &c.

“ The witnesses are numerous, and they are persons of the highest standing and character. Indeed we may say that never, perhaps, has Magnetism enlisted in its favor a more powerful array of respectable names. Not Messrs. Lordat and D'Amador only, but the other professors of the medical faculty of Montpellier, Messrs. Lallemand, Delmas, Kuhnholz, Eustache, &c., offer their guarantee as to the exactitude of the assertions of Dr. Pigeaire. Is not the testimony of such men of sufficient importance, in your opinion, to give credit to a fact, however improbable it may appear?

“ Those who at once deny the possibility of the facts of Magnetism, and refuse it an investigation, seem to us to reason most illogically: they admit precisely that which is questioned; for to dare to say, ‘This is possible and that is not,’ implies necessarily the pretension of having been initiated in all the mysteries of creation.

“ Therefore, in all cases, before we pronounce, we must examine. And even that is insufficient: we must, in our

examination, preserve our minds free from prejudices. The learned Euler admitted three orders of truths—namely, truths of the senses, truths of the understanding, and truths of testimony. To see, without using the eyes, is not a truth of the understanding, for it cannot be demonstrated by reasoning: it is a truth of the senses to those who can witness it; and, like all historical facts, it is a truth of testimony to those who have not witnessed it. According to that rule, we were to number and weigh the testimonies in favor of Dr. Pigeaire. You know them: could we hesitate?

“M. Pigeaire invites two of our colleagues to go to Montpellier: if his somnambulist does not read with her eyes perfectly closed, and covered with the thickest kind of black silk doubled, he pledges himself to pay their expenses. Or he is willing to come to Paris, and should his experiments prove successful, he will receive a compensation adequate to his trouble.

“We conclude that the Academy ought to accept the proposition of Dr. Pigeaire.

(Signed,)

“GUENEAU DE MUSSY.
BOUSQUET.

“Paris, March, 1838.”

Before I proceed any farther, my readers, perhaps, would like to know the results of this last report. I feel it to be due to them, and here it is:

Dr. Burdin, one of the members of the Royal Academy, deposited in the hands of a notary public the sum of 3,000 francs, to be given as a premium in case of the success of the experiments; and Dr. Pigeaire complied with the invitation of coming to Paris to submit his young daughter to the proposed trial. In order to ascertain if the lucidity

of his somnambulist had been impaired by her long and tedious travelling, he made some preparatory experiments in presence of many scientific men and distinguished persons, the greater number of whom, and among them Messrs. Orfila, Bousquet, Ribes, Reveillé-Parise, &c., gave their written testimony, purporting that Miss Pigeaire read admirably well in any proffered book, without touching it, while she was in the somnambulic state, and had her eyes covered with a thick and doubled velvet bandage, of which the inferior border was exactly fixed on the nose and cheeks with sticking-plaster.

In the mean time a committee was appointed. After much delay and tergiversation they met at last at Dr. Pigeaire's, who, before introducing to them his daughter, submitted to their examination her ocular apparatus. Here the wise men, worthy friends of M. Dubois d'Amiens, found an objection, capital in their eyes. It is this: silk, velvet, or any tissue whatever, though it be thick, and as often doubled as you please, contains, nevertheless, holes which can be detected by using the microscope. Accordingly, a peculiar conformation of the eye, strengthened by habit, could account for the fact of reading through them, without any 'somnambulism.' Therefore, unless M. Pigeaire would consent to have the head of his young daughter locked up in a kind of box prepared for the purpose, the experiment could not be satisfactory.

Need I say that Dr. Pigeaire, disgusted at the bad faith of the would-be judges, withdrew his daughter from the trial without even allowing them to see her? But, at the same time, his friends and himself publicly offered a prize of thirty thousand francs to any one, who, not being himself in the somnambulic state, could read through Miss Pigeaire's bandage. Need I say again, that every person who tried the bandage declared that it put them in perfect darkness, notwithstanding the holes so scientifically dis-

covered by the members of the committee of the Royal Academy ?

Incredible, however, as it may seem, although no attempt at experimenting before the committee was ever made, and though, as I have stated, no member of said committee had ever seen Miss Pigeaire, still our adversaries found the means of having it inserted in the public periodicals that the experiments failed in their presence.

. . . . " *Tantæne animis cœlestibus iræ !* !"

The different documents which I have presented in this part of my book are sufficient to establish the degree of estimation gained among scientific men by the cause I advocate. Assuredly, there still exist among them, and likely forever will exist, unbelievers in it, although their number is daily diminishing. But why should we wonder ? Do we not also see among them men who do not believe in the being of God ?

The first of these is the fact that the
 people of the country were not
 well educated. The second is that
 the people were not united. The third
 is that the people were not
 well governed. The fourth is that
 the people were not well
 educated. The fifth is that the
 people were not united. The sixth
 is that the people were not well
 governed. The seventh is that the
 people were not well educated.

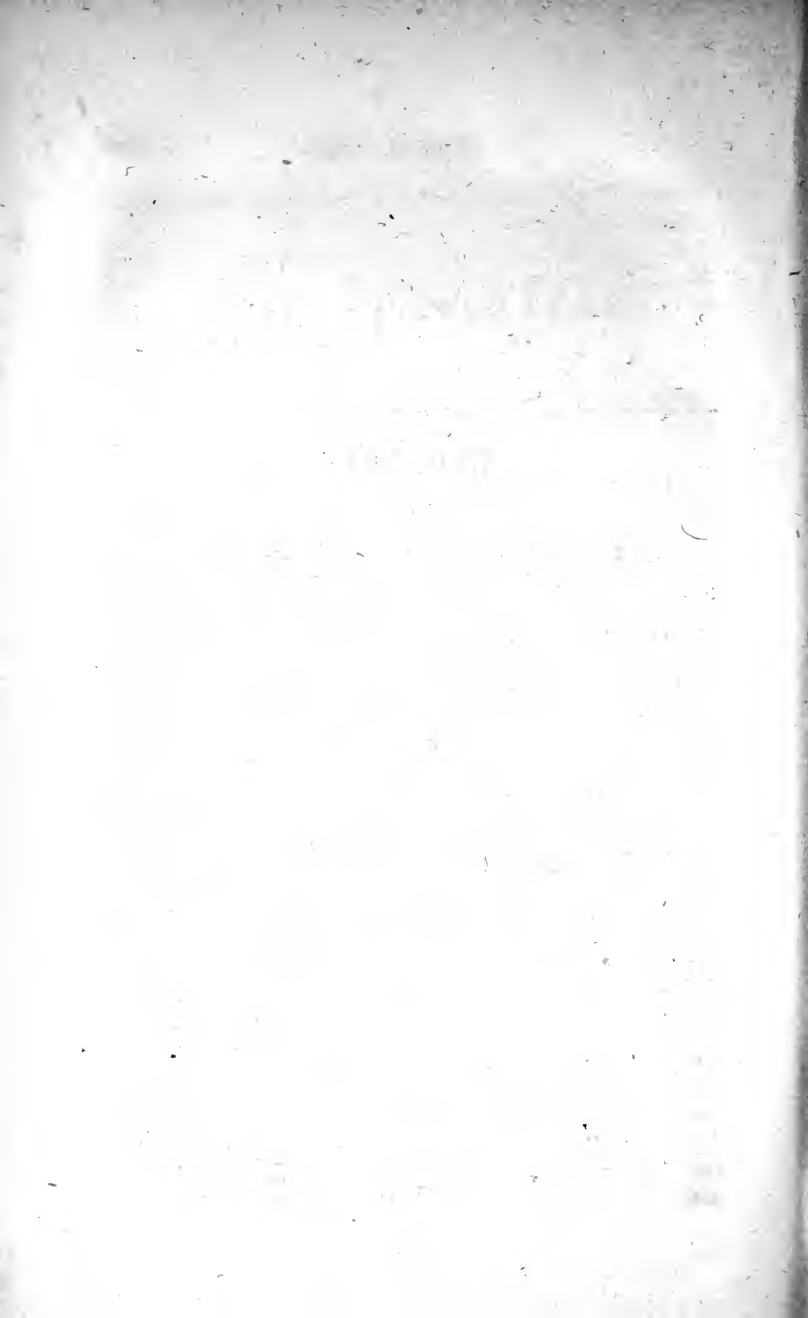
The eighth is that the people were
 not well governed. The ninth is
 that the people were not well
 educated. The tenth is that the
 people were not united. The
 eleventh is that the people were
 not well governed. The twelfth
 is that the people were not well
 educated. The thirteenth is that
 the people were not united. The
 fourteenth is that the people were
 not well governed. The fifteenth
 is that the people were not well
 educated. The sixteenth is that
 the people were not united. The
 seventeenth is that the people were
 not well governed. The eighteenth
 is that the people were not well
 educated. The nineteenth is that
 the people were not united. The
 twentieth is that the people were
 not well governed. The twenty-first
 is that the people were not well
 educated. The twenty-second is
 that the people were not united.

HISTORY
OF
PSYCODUNAMY.

Second Section.
GENERAL HISTORY.

"Whence but from heaven, could men unskill'd in arts,
In various ages born, in various parts,
Weave such agreeing tales? Or how, or why
Should all conspire to cheat us with a lie?
Unask'd their pains, ungrateful their advice;
Starving their gain, and martyrdom their price."

DRYDEN.



GENERAL HISTORY.

CHAPTER I.

HISTORY OF PSYCODUNAMY IN THE AGES OF ANTIQUITY.

WHATEVER be the name given to Psycodunamy, whatever be the occult cause of its phenomena, the study of History shows that the proceedings which constitute its practical part, namely, slight frictions, gestures, glances, the laying on of hands, blowing, massage, and prayer in connection with them, have been, at all times and in all countries, resorted to, and have produced the same results that the modern dunamisers describe; that is to say, the cure of diseases, and somnambulism, with all its essential characters of insulation, insensibility, increase of the intellectual power, intuition, instinctive knowledge of remedies, sight at a distance and without the use of the eyes, communication of thoughts, and prevision.

An immense number of Psycodunamic facts are to be found in the works of Josephus, Homer, Plato, Pythagoras, Plutarch, Pliny, Lucianus, Cato, Tacitus, Apuleius, Heliodorus, Serenus Sammoniacus, Coelius Aurelianus, Aul. Gellius, Jul. Firmicus, Oelianus, Vindicianus, Alex. Trallianus, Ant. Beniveni, Bartholinus, the learned Mead, Alberti, Paracelsus, Wirdig, Kircher, Santanelli, Van Helmont, and particularly Maxwell. These wonderful facts did not fail to attract the attention and cause amazement in those celebrated writers, of whom the great-

er number, unable to explain them by natural laws, referred them to the beneficence of the gods—Isis, Osiris, Serapis, Apollo, Æsculapius, etc. The Fathers of the Church, and even some modern scientific men, among whom I will name the physician Dehaën, led astray by vulgar prejudices and the spirit of their age, attributed such results to the interference of the devil. This ignorance of the true cause of the Psycodunamic phenomena blinded some minds, even those of a superior order; it kindled the pyres of the middle ages, and became the source of many and most deplorable cruelties. Let us unfold the records of antiquity, and by carefully separating the principal fact from mere accessory circumstances, with which the scientific notions and religious creeds of the times necessarily surrounded it, we shall ascertain that the Psycodunamic practice and its results were known among the Indians and Persians, the Egyptians, the Jews, the Greeks, the Romans, the Gauls, and, at a later period, throughout all the nations of Europe.

§ 1. *Psycodunamy among the Indians and Persians.*

Long before the era of Jesus Christ, the wise men, or “Magi” of India, were in great renown for their medical skill. It was among them that the physicians of Persia used to learn medicine before the schools of Greece or Egypt had any celebrity. Their practice consisted chiefly in gestures and secret manipulations, which have been described by Philostratus. In the Life of Apollonius, as related by this writer, (b. iii. c. 2,) several instances of remarkable cures are to be found, viz :

“A young man, who had become lame in consequence of a wound inflicted on his knee by a lion, went to the wise men of India, seeking relief for his sufferings. They

rubbed him gently with their hands, and with such success as to enable him to return home, after a few days, without any remaining pain or lameness. By using the same means towards a man who had lost the sight of one eye, they restored the power of vision. Another, whose arms were paralyzed, found likewise a perfect cure at their hands."

Philostratus also says, that the art of divination possessed by the "Magi," confers upon man the most important benefits, the greatest of which, however, is the finding out of remedies.

In India the statues and images of the gods are represented in Psycodunamic situations. They knew that the power is great and penetrating in the first three fingers united and extended, the remaining two being bent in the inside of the hand. They also knew that when the hand is entirely opened and the fingers slightly bent the force is moderate. Now the gods Vichenow, Chiven, Parachiven, Ravanna, and Parachati, are represented with four, and sometimes even a greater number of arms; and they all present the hands, either opened, with the palm downwards and the fingers slightly bent, or with three fingers only extended, the other two being bent, with an intention that cannot be mistaken.

§ 2d. *Psycodunamy among the Egyptians.*

Priests were the only physicians in Egypt. They practised the art of curing diseases in the temples as a divine art. They made a mystery of their means, for it was the source of their authority under the name of their gods. Very few persons, and those only after a long probation, were initiated into them; and it was forbidden, under the severest penalties, to divulge the secrets.

In the beginning of the Christian era, Celsus opposed to the cures performed by Jesus those effected in the public squares, for a few oboles, by the Egyptian charlatans, who, with their mysterious ways of touching and blowing, there healed the sick. (See Origenus cont. Celsus, b. i., p. 54.)

Arnobius confirms the same fact, and relates the reproaches cast upon Jesus by the Heathen: "*Magus fuit; clandestinis artibus omnia illa perfecit, Egyptiorum ex adytis angelorum potentium nomina et remotas furatus est disciplinas.*" "He was a magician; he made all those things by clandestine means; he stole from the sanctuary of the Egyptian priests the names of the powerful angels, and their occult disciplines." (See Arnobius, b. i., adv. gentes.)

Prosper Alpinus, in his "*Treatise on the Medicine of the Egyptians,*" says, that some mysterious frictions and a certain manner of blowing on the affected parts, were the secret means employed by the priests in hopeless cases. They resorted to all that can promote firm confidence—long fastings, bathing, purification, sacrifices, sitting up at night, and fervent prayers—to obtain the divine inspirations. After these preliminaries, the patients, lying on the skins of goats, near the sanctuary, awaited for sleep and prophetic visions. It is easy to conceive that in those days, as now, somnambulism was not a general result. Then some special priests, named Oneiropoles, delivered themselves up to dreams, and gave the revelations.

It was customary to engrave in the temple the names of the persons cured, the disease, and the remedy. These inscriptions, for a long while, were the sole record of practical medicine. The Asclepiades, and Hippocrates himself, compiled a great number of them, from the temples of Memphis and Heliopolis. Some escaped the injuries of time, five of which have been translated and comment-

ed on by Sprengel in his "*Pragmatic History of Medicine*." I will quote two of them, in order to give to my readers an idea of what they were :

"The god, in a nocturnal apparition, ordered the son of Lucius, who was attacked with a hopeless pleurisy, to take from the altar some cinders, and, mixing them with wine, apply them to the affected side. He was saved ; he thanked the god, and the people wished him happiness."

"A blind soldier, named Valerius, after consulting the god, received for answer, 'Go in the temple, mix the blood of a white fowl with honey, and wash your eyes with it during three days.' He recovered his sight, and thanked the god before the people."

Although the impulsive principle which procured the beneficial dreams was not revealed, as were the remedies—although it was concealed with the greatest care from the vulgar—there is no doubt that Psycodunamy was the basis of all these mysteries. MONTFAUCON, in his "*Antiquité expliquée*," has collected several pictures and Egyptian monuments, which prove our assertion. Among the latter are hands of bronze, covered with mysterious figures, and having three fingers extended, the others bent. One of them has, besides other hieroglyphics, a kind of ring towards the wrist, on which is seen a woman with a child, in a recumbent posture ; they are all right hands, and were found in the temples of Isis, Serapis, and Æsculapius, where the cures of which I have spoken were daily performed.

The pictures to which I have alluded are four in number, and were taken from the wrappers enveloping a mummy. The figures on these are no less significant. The first represents a bed, the extremities of which are in the form of a lion ; on this bed is a man lying down, wrapped in a kind of blue drapery, which covers his shoulders and breast ; another brown garment extends to the feet ; the

face is bare and the eyes are closed. At his side is another man, dressed in the same manner, with the addition of a cowl and a mask ; his face is turned towards the sick ; he has his left hand on the breast of the patient and the right on his head, in the attitude of a person who duna-mises. At the end of the bed are two women, with bare arms and feet. Their heads are covered with the Egyptian Camail. One has her right hand raised, the other the left. The other three pictures are exactly similar, with only a difference in the situation of the hands of the person acting and that of the patient. In the second, one of the hands of the operator is on the head, the other on the feet ; in the third, the hands are on both sides ; in the fourth, on the thighs. The patient, stretched at full length in the first, seems to move in the second, to sit up in the third, and to rise in the fourth. The operator, who is an Egyptian priest, wearing the mask of Anubis, keeps his face constantly turned towards the patient, and his looks fixed upon him. This is not equivocal ; it would be difficult to represent more exactly the Psycodunamic process, offering in each of the pictures a different manner of duna-mising, in accordance with the different stages of the cure.

DIODORUS OF SICILY (b. i.) says, " The priests of Egypt pretend that Isis is pleased with the adoration of men, and that from the glory of her immortality she vouchsafes to appear to them in their dreams, and manifests her benevolence by pointing out remedies to sufferers ; and that, to the admiration of everybody, the faithful observation of her advice saved a great number of patients whose diseases were considered hopeless by the best physicians."

MACROBIUS relates that the Emperor Trajan, wishing to try the oracle of Heliopolis, sent there a blank letter which was sealed ; and that the priest, without opening it, sent back, for answer, to the emperor, a piece of blank paper. (See Saturnal., b. i. c. 33.)

§ 3. *Psychodunamy among the Hebrews.*

We see in the book of Exodus (vii. and viii.) that Aaron having performed many wonderful prodigies in presence of Pharaoh, the magicians of Egypt, called by the king, did the same with their enchantments. But, unable to imitate the last, they exclaimed, "This is the finger of God!"

"The Lord said to Aaron and Miriam, If there be a prophet among you, I, the Lord, will make myself known unto him in a VISION, and will speak unto him in a DREAM." (Numbers, chap. xii. 6.)

"If there arise among you a prophet, or a *dreamer of dreams*, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams, . . . and that prophet, or that dreamer of dreams, shall be put to death." (Deuteronomy, chap. xiii.)

There was among the Hebrews a great number of prophets of Baal; Elijah slew four hundred and fifty of them, and four hundred of the prophets of the groves. (1 Kings, chap. xviii.)

"Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, let us go to the *seer*; for he that is now called a prophet, was beforetime called a *seer*." (1 Samuel, chap. ix. 9.)

Saul having searched in vain for the asses of his father, his servant said to him, "Behold now, there is in this city a man of God, and he is an honorable man. All that he saith cometh surely to pass; now let us go thither, peradventure he can show us our way that we should go. Then said Saul to his servant, But, behold, if we go, what

shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we? And the servant answered Saul again, and said, Behold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God to tell us our way." They accordingly went to Samuel, who said to Saul, "I will tell thee all that is in thine heart; and as for thine asses, that were lost three days ago, set not thy mind on them, for they are found." (1 Sam. ix.)

The people of king Balak, when they consulted the prophet Balaam, used to bring him also the price of divination.

Saul, being afraid of the Philistines, inquired of the Lord; but the Lord answered him neither by dreams, nor by Urim, nor by prophets. He then consulted a woman at Endor, who had a familiar spirit. (1 Samuel, chap. xxviii.) During her vision she knew the king, although he had disguised himself, and she had never seen him before.

Ahab, a king of Israel, gathered the prophets together, about four hundred men, and said unto them, "Shall I go against Ramoth-gilead to battle, or shall I forbear?" (1 Kings, xxii.) The prophet Micaiah foretold to him that he would be slain at Ramoth-gilead, and the event verified the prophet's prediction. (*Ibid.*)

Under king Zedekiah, the Israelites abandoned themselves to all the abominations of the Gentiles; and often did the Lord speak to them by his prophets, through visions and dreams, to bring them to repentance. (2 Chron. xxxvi.)

"God speaketh in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." (Job, xxxiii.)

We certainly find in these different passages, which I

could multiply *ad infinitum*, several of the characters of modern somnambulism. I will now quote some instances of the cure of diseases, in which the Psycodunamic action is evident, although, in most cases, it is united with a force both supernatural and divine.

The son of the widow of Zarephath fell sick, and his sickness was so sore, that there was no breath left in him. Elijah took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed, and he stretched himself upon the child three times, and cried to the Lord and said: "O Lord, my God! let this child's soul come into him again: and the soul of the child came into him again, and he revived." (1 Kings, xvii.)

When Elisha was come to the house of the Shunamite, her child was dead, and laid upon his bed. "He went in, therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes." (2 Kings, iv.)

Naaman, a captain of the host of the king of Syria, was a leper. "And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she waited on Naaman's wife: and she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." So Naaman came and stood at the door of Elisha, who sent a messenger to him, saying; "Go and wash in Jordan seven times, and thou shalt be clean. But Naaman was wroth, and went away, and said: Behold, I thought, He will surely come out to me, and stand, and

call on the name of the Lord his God, and strike his hand over the place, and recover the leper," &c. (2 Kings, chap. v.)

The laying on of hands was a practice much in use among the Jews. It is by this visible sign that the Scriptures represent the moment of inspiration: "*Et facta est super eum manus Domini*"—and the hand of the Lord has touched him. This was then, and is yet, a usual form of expression. "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him," (Deut. xxxiv.)

Jesus used to cast out evil spirits and to cure diseases by the laying on of his hands. "They bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed and said, Be opened; and straightway his ears were opened, and the string of his tongue was loosed, and he spake plain." (Mark, vii.)

When Jesus came to Bethsaida, they brought a blind man to him, and besought him to touch him. "And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly." (Mark, viii.)

Jesus possessed so eminently the curative virtue, that in order to be cured it was sufficient to touch him, or even any thing that belonged to him: "*Et quicumque tangebant eum, salvi fiebant.*"—"Simon's wife's mother was taken with a great fever, and they besought him for her. And he stood over her, and rebuked the fever; and it left her.

Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them, and healed them." (Luke iv.) "A woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment: and immediately her issue of blood stanchèd: and Jesus said, Who touched me? When all denied, Peter and they that were with him said; Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me, for I perceive that *virtue** is gone out of me." (Luke, viii.; Matt., ix.)

After the patients were cured, Jesus usually charged them that they should tell no man. (Matt., vii.; Luke, viii.) This recommendation, which he made so often, proves that it was by miracles of a superior order that he wished to establish his divinity. He cured, because he pitied the patients. It even happened that while he was at Nazareth, he could perform no miracle, except that he cured a few sufferers by the imposition of his hands. He wondered at their incredulity, and said; "A prophet is not without honor, save in his own country, and in his own house." Accordingly, faith was one of the conditions for success; and this affords ground for the belief that Jesus resorted to *Psycodunamy* in order to cure, as he resorted to *speech* in order to teach, although in both instances he manifested a power far superior to that of man.

* The original Greek, translated here by "*Virtue*," is *δυναμις*, the very word that I have adopted, as radical, to mean the power of curing diseases. The feeling of Jesus, in perceiving that *virtue was gone out of him*, will be perfectly understood by all *dunamisers*. Whenever they operate successfully they experience a very peculiar and distinct sensation of emanation, so much the more strongly felt as the patient is more effectually benefited.

The cures performed afterwards by the Apostles, are also of a supernatural order ; yet it is to be remarked that the laying on of hands was always resorted to by them, if not as the cause, at least as the means of success.

§ 4. *Psychodunamy among the Greeks.*

All the practices used in the temple of Epidaurus, Delphi, and Ephesus, were borrowed from India and Egypt. The cure of diseases was performed in those temples with the same mysterious ceremonies. Among the Greeks, however, the evidences of a knowledge of the Psychodynamic science and its wonderful results are much more numerous and satisfactory.

STRABO speaks of a cave dedicated to Pluto and Juno, situated between Nepe and Fralees, where the priests used to sleep, and answer, in that state, the questions of the patients who came to consult them. Whenever the patients preferred it, they were themselves introduced into the cave, where they waited until the gods sent them beneficial dreams, which the priests would interpret, if necessary.

A very curious work, containing details of the treatment in the temple of Esculapius, has escaped destruction. It is composed of several discourses by the orator Aristides : 1st. In honor of Esculapius ; 2d. Of Asclepiades ; and six under the name of "*Sacred discourses.*" The cures effected in the temple are related day by day, and their description is exactly similar to the Psychodynamic cures performed in modern times. We see in them the same periodical sleep ; the same dreams, in which the patient prescribes regularly what he must take or avoid ; the same inward view of his disorder ; and lastly, the same foresight of the crises or accidents he must experience.

ORIGEN affirms that the cures effected during the sleep of the patients in the temple of Esculapius were in full force in his days; and that the temple was incessantly filled with Greeks and Barbarians, who came there to be relieved from their infirmities.

Whenever the magistrates of Lacedemon were embarrassed in the administration of public affairs, they went to the temple of Pasiphaë, and followed with confidence the advice they received there during their sleep. (CICERO de Divin., lib. i. c. 43.)

DIODORUS, of Sicily, relates how the oracle of Delphi was discovered. Some goats, coming near a natural aperture that extended deeply into the ground, began to dance and jump in a most extraordinary manner. A shepherd, amazed at the spectacle, and approaching to look into the aperture, was suddenly gifted with divine inspiration, or an ability to foretell future events. It happened afterwards that some men died on the spot, in consequence of their imprudence in making too frequent trials of the effects of the prophetic vapor. A college of priests at length took possession of the place, had a temple built on the ground, and intrusted a female with the care of the oracle.

"We derive immense advantages from the favor the gods have conceded to the sibyls. The one at Delphi, and the priestess of Dodona, confer on mankind the greatest benefits, both public and private. It would be impossible to enumerate all the instances in which the sibyl proved the importance of her power of foretelling events; and the facts themselves are so well and so generally known, that it would be useless to bring forth new evidences." (PLUTARCH in Phædro.)

"The Pythia," says the same author, "is second to no one in purity of morals and chastity of conduct. Brought up by her poor parents in the country, she brings with her neither art, nor experience, nor any talent whatever, when

she arrives at Delphi to be the interpreter of the gods. She is consulted on any event—marriage, travels, harvest, diseases, &c. Her answers, although they have been submitted to the severest scrutiny, have never proved false or incorrect. On the contrary, the verification of them has filled the temple with gifts from all parts of Greece and foreign countries.” (*Ibid.*)

When the priests wished to consult the oracle, they caused the Pythia to sit on the tripod of Apollo. So soon as the vapor struck her, she experienced violent convulsions, her face changed color, her hair would stand erect, her breast heaved, her mouth foamed, her voice was altered, she struggled as if to disengage herself from a superior power, which pressed, fatigued, and subdued her.

According to the same writer, she predicted the famous eruption of Mount Vesuvius, which swallowed up the cities of Pompeii and Herculaneum, and caused the death of the celebrated Pliny. The simplicity of the Pythia, her state of celibacy, so apt to produce hysterics, her habitual paleness, the extraordinary development of her intellectual faculties during the time of inspiration, her exhaustion, and particularly her perfect unconsciousness of all that had transpired, after the crisis was over, do not allow us to doubt that her state was exactly similar to that which characterizes modern somnambulism; and where we find the same effects, is it not natural that we should suppose the same cause?

Plato, Aristotle, Xenophon, Plutarch, Diogenes Laertius, Cicero, and several other philosophers, not only speak with admiration of the wisdom and pure morality of Socrates, and of his wonderful influence over the mind and heart of his pupils; but they are pleased in mentioning the correctness of his previsions, which were revealed to him during a peculiar state or crisis of natural somnambulism. Socrates used to say, that there was in man

something divine, which, as regarded himself, he called his Demon or Genius, who never induced him to do any thing, but, on the contrary, prevented him, and whom he never failed to obey.

We read in CICERO, (*de Divin.*, lib. i. § 54, No. 12,) that Socrates meeting, one day, his friend Crito, whose eye was bandaged, inquired of him what was the matter. Crito answered that when in the country a twig struck him in the eye. Socrates then reminded him how he opposed his going to the country: "You would not believe me." "It is a remarkable thing," continues Cicero, "that after the battle lost by the Athenians at Delium, Socrates, who was flying with the rest, having arrived at a cross-way, would not take the same way as the others. When they asked him the cause, 'It is,' said he, 'that my demon deters me from it.' And it happened that those who did not go with him fell into the power of the cavalry of the enemy."

PLATO relates that Socrates, in his apology to the Athenians, expressed himself in the following terms; "That which prevented me, Athenians, from coming into your assemblies, is my familiar Demon, that divine voice of which I have so often spoken, and which also has been so often ridiculed by Miletus. This Genius has attached himself to me from my infancy, and whenever one of my friends is going to engage in some unfortunate enterprise, this voice obliges me to dissuade him. Timarchus, before leaving Athens, asked me, 'What is your opinion, Socrates?' I then heard the voice, and told him, 'Do not go.' Timarchus could not resist, and went. This is the reason why he said to his brother, 'I am about to die, because I would not listen to Socrates.'" Reading a little further, we find these words, "You may yet be informed by many of our fellow-citizens, that I foretold, before the expedition to Sicily, the complete destruction of our army."

We see also in PLATO, that Alcibiades advanced in the study of wisdom by merely being in the same house with Socrates, but that he advanced still farther if he were in the same room. Alcibiades perceived that he profited most by the words of Socrates, when the eyes of the philosopher rested on him ; and lastly, the progress was most evident whenever Alcibiades was near and could take hold of his teacher.

Socrates had predicted all the important events of his life. When he was summoned before the tribunal of the five hundred, he knew that he would be condemned to death, although the penalty of the offence with which he had been accused was but a trifling fine. They expected at Athens the ship that was gone to Crete in commemoration of the victory of Theseus over the Minotaurus ; and so long as the voyage lasted, it was forbidden to put any one to death. His disconsolate disciples anticipated the arrival of the ship on the day ensuing ; but Socrates told them that she had been detained at sea, and would be back only on the third day. The event proved the correctness of his prevision.

Apollonius Tyaneus had been initiated into the sacred mysteries by the priests of the temple of Epidaureus, dedicated to Esculapius ; from thence he went to Ephesus, Smyrna, Athens, Corinth, Nineveh, and even to Persia and India, where he learned from the Magi their marvellous secrets in the curing of diseases. He performed such prodigies, and made cures so surprising, that he was considered by some as a magician, and by others as a god.

PHILOSTRATUS narrates among many other instances of the curative power of Apollonius, that he restored to life a young girl who was believed to be dead, and whom they were already carrying to the grave. He stopped the funeral procession, laid his hands on the supposed corpse, and approached his mouth to hers as if to whisper something ;

the young girl opens her eyes, comes to herself, rises, speaks, and returns home perfectly restored.

Apollonius predicted future events as correctly as Socrates, and he was conscious of what was transpiring in remote places. While he was at Ephesus, and surrounded by a crowd of people, he saw and actually described the murder of the emperor Domitian at Rome. His prediction was established several days after, when intelligence of the event was received; the whole had taken place upon the day, and at the very hour and moment indicated by Apollonius.

Ptolemeus, one of the principal captains of Alexander the Great, had been dangerously wounded by a poisoned arrow, which caused excruciating pains. Alexander, while sitting at the head of his bed, fell asleep. The dragon which his mother Olympias nourished appeared to him in a dream; he had a root in his mouth, and indicated to him the place where it was to be found, assuring him that Ptolemæus would be immediately cured by it. Alexander awoke, narrated his dream, and sent for the root at the place designated by the dragon. It was found, and not only Ptolemeus was cured, but many other soldiers, who had been wounded by the same kind of arrows. (Cic. de Divin., lib. ii. No. 133.)

The daughter of Hermotimus, the celebrated Aspasia, whose superior mind as well as remarkable beauty caused her to ascend the throne of Persia, had, during her infancy, a very ugly tumor extending from the cheek to the inferior part of the chin. Her father consulted a physician, who asked so considerable a sum to cure her, that he could not afford to pay it. Aspasia went away suffused with tears. But a sweet slumber soon came over her; she saw in a dream a female, who told her to take one of the dry crowns of the roses which adorned the statue of Venus, to pound it, and apply the powder on the swelling.

The young Aspasia did not fail to do as directed, and the tumor actually disappeared. (*ÆLIAN, Variæ histor.*)

JAMBICUS relates that the army of Alexander was ravaged by an epidemical disorder, which was removed by the remedies revealed in dreams by the god Bacchus.

The art of curing diseases by the laying on of hands and by gestures was known in Greece, as were also the results of somnambulism.

PYTHAGORAS, who used to dress in the garb of an Egyptian priest, had among them learned their secret arts; he knew how to charm any pain by his conjurations and enchantments, which consisted in the laying on of hands, first on the head, then passing them slowly all over the body, and finally keeping them at a short distance from the suffering part, reciting all the while magic verses. (*Cic. de Natur. D. 1, c. 5; Tusc. 4, c. 1.*)

ASCLEPIAS recommended frictions in order to induce sleep in cases of phrensy; he advises not to press with the hands while operating, but to touch slightly, and to resume the same operation several days successively. He remarks that those frictions, if too long continued at one time, are liable to cause a kind of lethargic insensibility. (See *CELSUS*, b. iii.)

HIPPOCRATES, the father of medicine, divides the practice into two distinct parts—the common remedies, and the secret means. He recommends not to divulge the latter, or to reveal them only to persons of high moral principles, who are particularly deserving the favor of the gods and the regards of men. We find in his works the two following aphorisms:

1st. "When the eyes are closed, the soul ($\psi\upsilon\chi\eta$) perceives very well the affections of the body." (*De Regim. lib. iii.*)

2d. "The intelligence of dreams is a great step towards wisdom." (*De Somn., lib. ii., in fine.*)

PLUTARCH relates that Pyrrhus, king of Epirus, had the gift of curing persons whose spleen was disordered, by touching gently, slowly, and for a long while, the affected side.

We read in HERODOTUS, (b. iv. c. 173,) and in PAUSANIAS, (b. ix. c. 28) that the Psylles, a people of Lybia, near the Syrthes, were renowned for their ability in curing the bite of venomous serpents. They used to rub gently the part with their saliva, and when the pain was violent, they gave for drink some water which they had previously kept in their own mouth; finally, if the sufferings grew to be intolerable, they lay upon the patient, and succeeded, in this manner, in allaying his pain. ÆLIAN says that the presence of a Psylle caused, in their patients, a kind of stupor, as if they had taken a soporific beverage, and that the loss of consciousness continued so long as the Psylle chose to remain near them. (Histor. anim. b. xvi. c. 28.)

The works of ALEXANDER TRALLIANUS have been justly compared, in importance and style, to those of Hippocrates himself. Of all the Greek authors, his writings afford the best evidence of their knowledge of Psycodunamy. When speaking of phrensy, he recommends to pass the hands gently over the inferior limbs; he says that by this process the morbid matter is attracted downwards, which results in calming the convulsions. After enumerating the general remedies proper in cases of epilepsy, he adds, that "*the occult means, the natural remedies,*" ought to be tried also; and he teaches, on this subject, that during the crisis, longitudinal "*passes*" over the limbs, and a slight touching of the eyes with the ends of the fingers, must be employed. He points out this way of operating to those only who have a great desire of success, with confidence in the use of the secret proceedings; "with a strong and persevering intention they will accomplish their purpose." He believes it to be his duty to give those precepts to hon-

est and candid men, who feel anxious to attack and overcome long and stubborn cases by all possible means. He concludes with these remarkable words: "As for myself, I acknowledge that I have resorted to both practices: but, in our days, as the ignorant accuse persons who use the secret means, I always endeavor to use common remedies, although I consider them as less efficacious. But I must recommend not to reveal the occult means except to persons of high virtue, and who know how to keep a secret. This is the meaning of the precept of Hippocrates—'Preserve holy means to be used by holy men; for it is a crime to reveal them to the vulgar.'"

§ 5. *Psychodunamy among the Romans.*

At Rome, Psychodunamy was in no less honor than among the Greeks: we here again find the wonders of somnambulism and the cure of diseases, by revelations during sleep, by the application of the hands, by gestures and conjurations.

The sibyl of Cumæ, described in so picturesque a manner by VIRGIL, (*Æneid*, lib. vi. v. 45,) is the first somnambulist whom history records. She appears to have been already in renown 700 years before Æneas came to Italy. She was consulted as the Pythia of Delphi, and in similar circumstances. CICERO remarks, that while the latter was inspired by subterraneous vapors, the former received her revelations from nature alone. (*Cic. de Divin. lib. i.*)

PLINY speaks of three different sibyls; ÆLIAN of four; and VARRO of ten, which is the number generally adopted by the learned.

"I will allow no one," says the last writer, "to pretend, in my presence, that the sibyl of Cumæ did not give to men very beneficial advice during her life, and that she

did not leave, when she died, most wonderful predictions, which are even now eagerly consulted in difficult circumstances." (VARRO, *de Re rusticâ*.)

For three years Rome had been desolated by the plague. The sibylline books were consulted, and they prescribed that Esculapius should be brought from Epidaurus. He was accordingly conveyed to Rome, under the form of a serpent. They built for him, on the island of Tiber, a splendid temple, where patients called to obtain, during their sleep, the knowledge of the remedies that would cure them. (VAL. MAX. lib. i.)

Many instances of the miraculous cures performed in this temple are to be found in the works of CICERO, TITUS LIVIUS, TIBULLUS, and STRABO. The author whom I have already quoted narrates that he himself went to consult Esculapius, who appeared to him during his sleep, and prescribed onions and sesame, which actually did restore his health. (*De Re rusticâ*.)

CICERO mentions the circumstance of the necessity of some one being present during the revelation, to preserve it; "for," says he, "those sleepers do not retain any recollection of it." (Cic. lib. iii. *de Divin*.)

The emperor MARCUS AURELIUS, in the third chapter of his *Immortal Thoughts*, enumerating the favors that the gods conferred upon him, expresses particularly his thanks for their having revealed to him, during his sleep, the remedies which cured his spitting of blood and dizziness.

"Esculapius heals our bodies," says the emperor JULIAN. "I call Jupiter to witness that I have myself very often been cured by his pointing out remedies to me during my sleep in his temple."

We read in HERODIAN, that the emperor Caracalla went to Pergamus to consult Esculapius in the celebrated temple of this god in that city. He slept there several nights in succession, till he received in dreams the revela-

tions which made him acquainted with the nature of his disease and the proper remedies.

PLAUTUS, in his play of "AMPHYTRIO," represents Mercury standing at the door of Alcmena, when Sosias comes to gain admittance. The god, in order to get rid of him, speaks at first of knocking him down. Sosias exclaims, "My master keeps me awake, but this will put me to sleep forever. I am a dead man!" Mercury replies, "Yesterday I put four individuals to sleep in that manner." "I am much afraid," answers Sosias, "that my name shall be *Quintus*." But the god, condescending to behave more humanely, says, "*Quid, si ego illum tractim tangam, ut dormiat?*—What, if I should touch him, with long passes, to put him to sleep?" "*Servaveris*," answers Sosias, "*nam continuas has tres noctes pervigilavi*.—You would save my life, for during the last three nights I had no rest." "*Tractim tangere*," means, according to the explanations of the commentators, "*to caress gently, with the hand open, from head to foot, as we caress a cat*." It is impossible to express more clearly the Psycodunamic proceedings, and their most frequent result.

During the stay of the emperor Vespasian in Alexandria, one of the people, who was well known as blind, came to him, and earnestly begged the emperor to cure him. Another man, whose hand was paralyzed, also came to him, making the same request. They both said that the god Serapis had appeared to them in their sleep, directing them to call on Vespasian, in order to be delivered from their infirmities. The emperor at first laughed at, and tried to dismiss them; but they threw themselves at his feet, and insisted with the greatest perseverance. Finally, Vespasian, yielding to their supplications, asked his physicians if they thought that the recovery of such blindness and paralysis was beyond the reach of human power. The answer was, that they eventually might re-

cover, if a sufficient curative force were applied to them: "*Si vis salutaris adhibeatur.*" The emperor then resolved to try if the gods had really designated him to accomplish such a prodigy. Therefore, in presence of a large concourse of people, he passed his hands over the eyes of the blind, wetting them with his saliva, and touched the hand of the paralytic. To the general wonder, they both recovered; and TACITUS, who relates this fact, adds that he himself knew several witnesses of it, whose veracity could not be doubted, and who could have no interest whatever in telling a lie. SÜETONIUS confirms all the particulars of this narrative.

PLINY says: "There exist some men whose bodies are eminently curative. There may be some doubt about the virtue of enchantments and magic verses, but I positively believe that the will of the operator, and his intention of relieving the patient, impart to the emanation which comes from him, a beneficial and remarkable power." (Natur. Histor. lib. vi. c. 34.)

The same author says, also, that the soul of the celebrated Hermotimus of Clazomenæ, during the time of inspiration, separated itself from his body, and wandered in every part of the earth, relating events which were at the time transpiring in distant sections of the world, and which were known only by the persons present. During this emigration of the soul, the body was insensible. His wife, who was acquainted with this circumstance, took advantage of it and burnt his body as if totally dead, and deprived the soul of its natural receptacle. Hermotimus received divine honors in a temple at Clazomenæ, into which it was unlawful for women to enter. (PLINY, Hist. Nat., lib. vii. c. 52.)

The day of the battle of Pharsalia, Cornelius, a priest celebrated for his piety, described, in the city of Padua, all the particulars of the fight as if he were himself pres-

ent, exclaiming at last, "Cæsar is the conqueror!" (AUL. GELL., lib. xv. c. 18.)

NICEPHORUS, an historian of the West Roman empire, relates that when the unfortunate Valens took refuge in a barn which was burnt by the Goths, a hermit named Paul had a fit of ecstasy, and in the midst of the prisoners who were with him at Constantinople he exclaimed, "It is now that Valens burns."

At the beginning of the works of GALEN, in an edition published at Basle, in folio, in 1538, a very curious engraving is to be seen. A man is kneeling down with his arms folded on his breast, and before him stands another man with both arms stretched over the head of the former, each hand presenting the first three fingers extended, and the others bent. Galen had visited the most learned seminaries of Greece and Egypt, before coming to Rome, where he rendered himself famous by his profession. Many, astonished at his cures, attributed them to magic, and pretended that he had received all his knowledge from enchantments. He himself confesses that he had made a special study of the secret means of Hippocrates, and derived great advantages from them in his practice.

CÆLIUS-AURELIANUS prescribes frictions in pleurisy, lethargy, paralysis, dropsy, headaches, rheumatism, etc. The character of those frictions cannot be mistaken: "It is necessary," says he, "to put at first the hands on the head, and then to come down slowly, and gently, along the limbs from the superior parts to the inferior in succession. Against epilepsy, local friction is preferable; sometimes it is the front and the head, sometimes the neck and the throat, over which the fingers must pass with the slightest possible touch, while the hands are warm. At other times it is eligible to act upon the hands and feet of the patient; and in cases of pain in the stomach, the taking of the ar

ticulations between the hands, keeping these very warm, will prove highly beneficial. Many cures are performed in the same manner by the sole action of holding," etc. (*De tardis pass.* lib. i. c. i. and iv.)

The celebrated TERTULLIAN, in his treatise "*De Animâ*," gives the following definition of the state of ecstasy: "It is not sleeping, for during sleep the whole system is at rest; during ecstasy, on the contrary, while the body rests the soul is all action. It is a peculiar mixture of sleep and ecstasy, which characterizes the prophetic state; during that state not only every thing which concerns our honor and riches is revealed to us, but also all that belongs to remedies and the cure of diseases." The same writer speaks of two celebrated females, Priscilla and Maximilla, who were favored with the gift of revelations. "They receive it in the church, in the midst of our mysteries; being ravished into ecstasy, they see, they hear celestial secrets, know that which is most hidden in the hearts of many persons, and furnish salutary remedies to those desirous of obtaining them." Tertullian was originally a Pagan; but, on account of facts and evidences derived from witnessing the truth and correctness of the previsions of Priscilla and Maximilla, he embraced Christianity, of which he became, by his writings, an able and powerful advocate.

ST. JEROME says that prophecy was a gift of God, made to some females and to the sibyls in particular, on account of their chastity. ST. HILARY, on the contrary, considers such a gift as coming from the evil one.

ST. JUSTIN affirms that the sibyls foretold with truth and exactness many important events, and that as soon as the moment of inspiration was past, they lost all recollection of their prophecies. He quotes the opinion of Plato, which coincides with his own.

ST. ATHANAGORAS is of the same mind: "As to the

faculty of foretelling events, and curing diseases, it is entirely independent of the evil one. It is proper to the soul. The soul, on account of its immortality, can of itself, and its own virtue, penetrate the night of futurity, and heal infirmities and maladies. Why then should the devil reap the glory of it?"

§ 6. *Psychodunamy among the Gauls.*

If we pass from Italy into Gaul we find that the Gauls had also their sibyls. The functions of the sacerdoce, such as divination and prophecy, were exercised by female Druids, or at least by their race. Their gift of prevision was the same as that of the Pythia of Delphi, or the sibyls of Cumæ. Among the Germans they were known by the name of "*Alironies*," and latterly "*Fairies*."

The Druids attached great importance to their sibyls, and took particular care of their education. The young girls designated to hold this holy office, were collected in the island of Sain, not far from Brest; their natural disposition of falling into fits or ecstasy, which was the cause of their having been selected, was cultivated there by all the means that experience proved most successful to improve it. So soon as their ability had been sufficiently tested, they received with great ceremonies the name and enjoyed the prerogatives of a sibyl. They were nine in number, and were intrusted with the care of the temple. (CÆSAR. *Bello. Gallic.* vi. c. 13; PLINY, xvi. c. 44; DIOD. lib. v.)

"Endowed with extraordinary talents, they knew how to cure the most hopeless diseases; they had foresight of futurity, and predicted events with remarkable correctness." (POMP. MELA, iii. c. 6.)

TACITUS, LAMPRIDIUS, and VOPISCUS take pleasure in

praising the accuracy and precision of Druidic predictions.

"I have known among the Druids," says QUINTUS to CICERO, "your former guest and particular friend, Divitiacus, the Æduus, who is celebrated for his knowledge of the occult means of the Greek philosophy. He told me that, thanks to his secret science and his natural foresight, he could with certainty predict future events."

PLINY, in speaking of the Druids, designates them by the following appellation: "*Hoc genus vatum, medicorumque*—That kind of prophets and physicians."

TACITUS mentions a certain Velleda, who had predicted a great victory to the Germans, and the destruction of the Roman legions: "*Prosperas res Germanis, et excidium legionum prædixerat.*" (Hist., lib. iv. No. 6.)

Another Druid, being consulted by ALEXANDER SEVERUS, exclaimed, "Do not expect victory, and do not rely on thy soldiers." In fact, this emperor was killed in a riot by a band of Germans who composed a part of his army.

AURELIAN asked the Druids, if the power would remain in the hands of his family; they answered, "No name, in the Roman republic, will be more glorious than that of the sons of Claudius."

The Druid of Tongres, who predicted the empire to Diocletian, is the last sibyl of whom history has preserved the memory. VOPISCUS relates that she said to Diocletian, "You will be emperor when you have killed the boar—*Imperator eris, cum aprum occideris.*" It must be observed, that the word *aper*, which in Latin means a boar, is also a man's name. Diocletian laughed; but, though he hunted and killed boars, seeing, nevertheless, that Aurelianus, Probus, and others ascended the throne, he said, "I kill boars, but others eat them." Finally, it happened that Arius Aper stabbed the emperor Numerian. Dio-

clitian plunged his sword into the bosom of Aper, exclaiming, "This time I think I have killed the true *Boar*!" and he actually succeeded him as emperor. (Hist. August., scrip. iv. c. 39.)

CHAPTER II.

PSYCODUNAMY THROUGH THE MIDDLE AGES, TILL THE DAYS
OF MESMER.

CHRISTIANITY having dethroned the gods of paganism, the old oracles became mute: beneficial dreams were no longer to be had in the temple of Esculapius, who had ceased to perform cures. Psycodunamy took refuge in the monasteries, to be practised by holy personages, and near the tombs and relics of the saints. Thus we see the art of healing chiefly in the hands of the clergy. It is from among them that the kings of France, Dagobert, Louis VI, Philippe II, St. Louis, &c., chose their physicians. To the ancient temples in which the proceedings of Psycodunamy were so efficacious, succeeded the churches. In these we find again the same habit of remaining during the night in prayer, with a view to obtain relief from infirmities—the same dreams, the same revelations, the same cures. JAMBICUS, EUNAPIUS, GODFREY, and many other writers, relate that those innocent practices and pretended enchantments, "*with the firm intention of doing good*," subsisted yet for a long while among the Christians. From the list of the miracles which, according to old legends, have been performed by many saints, we must erase a large number of surprising cures in which faith and religion intervene only as eminently favorable accessories to the natural Psycodunamic action. I could support this opinion with the authority of ST. AUGUSTIN, and that of MELCHIOR CANO, one of the most enlightened fathers of the Council of Trent.

ST. GREGORY, bishop of Tours, in speaking of St. Cosme and St. Damien, says, "They were physicians

during their lives, and after their death they continued to be of great assistance to those who invoked them. Any patient, who, full of faith, comes near their tombs and prays, is sure to find a speedy cure for his disorder. Many persons affirm that they appear there in the night, during the dreams of the patients, and reveal to them the proper remedies." (GREG. de Glor. Mart., c. xcvi.)

SULPICIOUS, in the Life of St. Martin, says, that a woman who had a loss of blood was cured by the mere touching of the garment of the saint.

The priest PROTEGENE used to heal his patients by the laying on of hands and by prayers. The monk BENJAMIN relieved all sorts of pains by gently touching the suffering parts. The bishop PARTHENIUS, MOSES OF LYSBIA, JULIANUS OF EDESSA, and many other holy clergymen, had the gift of curing diseases in the same manner. (THIERS, b. vi.)

We read in the Collection of the BOLLANDISTS: "A paralytic went to the tomb of St. LITARD, bishop of Sens, to implore his assistance. There sleep soon overcame him, and in a dream he saw the saint, who complained to him of the ungratefulness of men, who forget the favors of God immediately on obtaining them. He told him that only one of his legs should be cured, that he might remember the goodness of God: that the other should remain paralyzed, on account of the common ungratefulness of men. The patient then awoke, half cured, with ability to stand on one foot, but unable to move the other."

"A poor woman from the country of Urbain, was in a deplorable state of paralysis, which affected half of her body; her fingers adhered to the arms, and the contraction of one of the inferior limbs caused a corresponding elevation of the foot. She had a nocturnal vision, and went, as directed by it, to the tomb of St. FORTUNATUS.

“There, while praying, a kind of stupor suddenly crept over her, and under its influence she was stretched at full length, in a state of insensibility, on the pavement. Although her eyes were open, she could see nothing. While in this condition, her distorted bones were heard to crack in a very strange manner. Her emaciated nerves resume their vigor, and the poor woman, coming to herself, gets up trembling; moving her feet, she is filled with wonder at her ability of walking without a cane. Some remains of her lameness are, however, still perceptible; for, as our author says, God dispenses favors in the way and to the extent he pleases.” (BOLLAND.)

GEORGE FABRICIUS, in his Commentary on Poets, says that he saw, in Padua, country-people who were going to the church of St. Anthony for the purpose of obtaining salutary visions during their sleep. “This,” says he, “resembles exactly the ancient pagan worship.” The habit of sleeping in the churches, in order to receive beneficial revelations in dreams, subsisted still in Italy towards the end of the seventeenth century. (DANIEL VINK, *Amœnitates Philologico-Medicæ*, 1720, p. 73.)

From the origin of the monarchy, the kings of France enjoyed the privilege of curing scrofula by touching the patients.

ANDREW LAURENT relates in the following manner on what occasion this power was conceded to them: “Lanicetus, one of the officers of Clovis, was afflicted with this dreadful disorder, and had resorted without effect to all the means of medicine, when the king had a dream, during which he thought he was touching the throat of Lanicetus, who appeared to recover, undisfigured by any trace of the dangerous sores with which he was afflicted. As soon as the day dawned, Clovis, full of hope, went to see the patient, and experimented upon him as directed in his vision. To the great joy and astonishment of the bystanders, the

sufferer was perfectly cured. This privilege, adds our author, ever after remained as an inheritance to the children and successors of Clovis to the throne of France."

T. H. GUIBERT, abbot of Nogent, attests that Philippe the First, who ascended the throne in 1060, possessed the gift of curing scrofula by the touch; but that he lost this privilege on account of some crime.

STEPHEN OF CONTI describes, in his History of France, the ceremonies observed by Charles VI. when touching for scrofula, (1380.) After hearing mass they brought him a vessel full of water. He prayed by the altar, touched the diseased part with his right hand, and washed it with the water.

ANDREW LAURENT, in his Treatise on Scrofula, relates the words that the king pronounced on such occasions: "*The king toucheth thee, but God cureth thee.*" This writer, first physician of Henry the Fourth, has an engraving at the end of his book, which represents the ceremony as practised in his days. The first physician introduces the patients to the king, who, with the particularly benevolent appearance that characterized him, touches them successively, by the laying on of his hands. Henry IV. used to touch yearly over fifteen hundred of them.

The other monarchs of Europe could not see, without envy, this privilege of the kings of France. It was not long before the kings of Spain, of England, the dukes of Hapsburg, and several other princes of Germany, imitated the practice with the same success. According to some English historians, this favor, with the privilege of transmitting it to his successors, was conceded to Edward the Confessor on account of his virtue and piety; and scrofula, they remark, from that circumstance, received the name of *king's evil*, as a disease the cure of which belonged only to the king. This was the cause of the singular spectacle presented by James the Pretender, when he

took refuge in France, engaging himself in touching for scrofula in the public hospitals.

ELIZABETH, queen of England, although declared by the pope to be a heretic, enjoyed eminently the gift of curing scrofula. GUILLAUME TOCKERUS has written a special treatise on the cures she performed.

Besides scrofula, some kings had the power of curing many other diseases by the laying on of hands. It is worthy of remark, that those who possessed it more eminently, were also celebrated for their virtue and talents. Among them we will mention *Charles the First*, generally known by the name of *Charlemagne*. (A. D. 800.) Patients came even from Syria and Egypt to be relieved by him. (PRALARD. Hist. of France.) *Robert*, the son of Hugh Capet, who is justly renowned for his learning and piety, was at times followed by more than a thousand of the infirm, who came to receive from him the beneficial emanation which followed the laying on of his hands. (STEPHEN OF CONTI, Hist. of France.) *Louis IX.*, better known under the appellation of *St. Louis*, divided his time between the dispensation of justice and the cure of sufferers. (FROISSART, Hist. of France.)

During the reign of ignorance which characterized the middle ages, superstition exercised the greatest influence, and belief in magic became a popular creed. It was towards the fourth century that they began to speak of the nocturnal meeting of witches and sorcerers, under the name of the assembly of Diana or Herodias, an absurd and pitiable folly, which was afterwards punished with death by burning. But sorcerers were no other than natural somnambulists, whose crisis was the result either of disease or art. When their disordered minds, or the perversity of their inclinations, induced them to wish to be acquainted with Beelzebub, they rubbed themselves with a kind of narcotic ointment, which promptly caused

the natural crisis of somnambulism. While in that state, they would stand to be pricked, wounded, and even burned, without giving any sign of consciousness. The judges, imbued with the prejudices of the time, concluded, from their insensibility, that the evil one had substituted phantoms for the true bodies while the latter were gone to their unholy meeting. On awaking, they found their poor bodies unmercifully mutilated, and accused the devil of inflicting their wounds and sufferings. During these disordered ecstasies, the sorcerers believed themselves to be under the charm of the diabolical power. They were, in fact, in communication by thoughts with other somnambulists, more or less distant, and in many instances they described events which were transpiring in remote places. Brought before the tribunals, they confessed, with simplicity and candor, their belief in the truth of their revelations, and on this declaration they were condemned to death. Thus, ignorance of the natural laws of Psychodunamy was the cause, during many ages, of atrocious murders, the imagination of which excites, even now, a thrill of horror in the humane bosom.

At no time was the belief in the possession of persons by evil spirits so prevalent, as during the darkness of the middle ages; and, whatever be the sense attached to such an expression, it is certain that, in general, the pretended possession was merely a disease of the body—seldom of the mind. In the latter case, this disorder is known among physicians by the name of *Theomanteia*; and M. Virey, of the Royal Academy of Medicine, of Paris, although opposed to Psychodunamy in general, confesses that its practice alone can cure this mental malady, and that the *exorcisms* resorted to by the ancient Jews and the first Christians, by people in the middle ages, and even in more modern times, are nothing but Psychodunamic operations. (*Diction. des Scien. Méd.*, art. Magnetism, tom. xxix. p. 510.)

and after a short interval returned to the company, quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Sundermalm, (Gothenburg is about three hundred English miles from Stockholm,) and that it was spreading very fast. He was restless, and went out very often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed: 'Thank God! the fire is extinguished the third door from my house.' This news occasioned great commotion through the whole city, and particularly among the company in which he was. It was announced the same evening to the governor. On Sunday morning Swedenborg was sent for by the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun, in what manner it ceased, and how long it had continued. On the same day the news spread through the city, for the governor had thought it worthy of attention. On Monday evening a messenger arrived at Gothenburg, who was dispatched during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On Tuesday morning the royal courier arrived at the governor's with the sad intelligence of the fire, confirming all the particulars given by Swedenborg immediately after it had ceased, for the fire was extinguished at eight o'clock."

"What can be brought forward against the authority of this occurrence? adds Emmanuel Kant. The inhabitants of a whole city, of whom the greater portion are still alive, [August, 1758,] were witnesses of the fact, and concur in bearing testimony to the memorable occurrence."

John Joseph Gassner, born at Braz, in the circle of Suabia, 1727, having been delivered by exorcism from a long-continued disease, which had resisted all the resour-

ces of the medical art, persuaded himself that human infirmities were, for the most part, attributable to no other cause than demoniacal possession, and that they should be treated with exorcism. He began by curing the sick of his own parish ; but very soon Switzerland, the Tyrol, and Suabia, sent him theirs, and he cured four or five hundred a year. After having gone over different provinces, he established himself at Ratisbon, under the protection of the lord bishop, (prince-évêque.) The number of persons resorting to him was so considerable, that he often had ten thousand of them encamped in the neighborhood of the city. Gassner regarded faith as an essential condition in obtaining a cure. His patients were seldom delivered from their afflictions at the first exorcism. He devoted several hours to them, and often many days. When he wished to act upon a patient, he made him place himself on his knees before him. He usually touched the affected part: he also rubbed his hands upon the waist or the neck of the sufferer ; but this was not always his practice.

Gassner could, by his will, make the pulse of his patients vary ; he made it small, great, strong, feeble, slow, quick, irregular, or intermittent ; in a word, just as the physicians who were present requested him. He paralyzed their limbs ; caused them to weep, to laugh ; and soothed or agitated them by expressing simply his order mentally.

He thus effected the most extraordinary cures. By a small number of persons the facts were discredited or denied ; but, strange to tell, the celebrated De Haën, one of the first physicians of his age, not conceiving how Gassner had been able to perform such cures, concluded that his power was derived from the devil. He questioned with himself, however, whether they might not have been performed by sympathy, or by occult philosophy ;

but he declared he knew of no one sufficiently versed in it to perform things so wonderful. It was reserved to Mesmer to unravel the mystery, which he did at his first stay in Munich, as will be seen in the succeeding chapter.

CHAPTER III.

MESMER.

THE latter part of the eighteenth century is no less remarkable as the aurora of political freedom, than as the dawn of Psychodunamy as a science. If it was then that the emancipation of thought from the thralldom of tyranny gave birth to the liberty of America and the revolution of France; it was then, also, that Psychodunamy began, under the name of *Animal Magnetism*, to struggle for admission among her sister sciences; but, less fortunate than Liberty in her war to overcome old prejudices, she could not so soon compel scientific despotism to acknowledge her rights to the regards of men. However, like Liberty, her sister in birth, in the war that she had to wage against oppression, she met with hatred, injustice, and violence, yet without being extinguished: had she, however, been crushed for a time, the triumph of error and prejudice would have been but of brief duration. Like Liberty, she is essential to the highest good of man; and, as has so often happened with expiring Liberty, she would eventually have risen again, Phœnix-like, from her own mouldering ashes.

The most cursory inspection of the majority of historical works written at this period, will convince us that their authors very unanimously stigmatize as a charlatan the person who first attempted publicly to demonstrate the existence in man of natural faculties heretofore generally unknown or misunderstood, and more or less cautiously hinted at by the philosophers who had observed them. But, whatever the private character of Mesmer may have been, it would have been a fact much more remarkable than any

to which he called public attention, if, surrounded as he was by numerous and bitter enemies, calumny had not assailed it. True, however, as we know it to be, that his imposing theory could not resist the test of time and experience, and that modern improvements in the practice have caused his apparatus to be abandoned ; yet, the tongue of candor will confess that he succeeded in drawing from darkness a most important truth ; and that from the year 1774 to 1784 he constantly gave the most satisfactory evidences of his own Psycodunamic power, both by instantaneous effects and very extraordinary cures.

Believing that an exact and full account of Mesmer will not appear to my readers devoid of interest, I will here relate his history.

FREDERICK ANTHONY MESMER was born in 1734, at Weiler, near the city of Stein, on the Rhine. He studied medicine under Van Swieten and De Haën, and succeeded, by his proficiency and learning, in securing their particular regard. His reflections on human knowledge in general, and especially on the doctrine of *the influence of the celestial bodies*, induced him to sift the rubbish of that pretended science, in order to ascertain if it actually did contain any thing truly useful and worth preserving. "Fully aware," says he himself, "that among the vulgar opinions and creeds of all times, which did not draw their origin from mere feelings of the human heart, there exist but few which are not the remains of an actual and primitively acknowledged truth, I published, in 1766, in Vienna, my dissertation, '*De planetarum influxu*,' in which I proved that the celestial bodies, in virtue of the same law which causes their mutual attraction, exert an influence on animated bodies, and particularly on the nervous system, through the agency of a universal fluid," etc. He noticed that diseases grow worse, or are cured, with or without the help of common drugs, and independently of the vari-

ous medical theories and the most opposite methods of treatment. He hence concluded, that "there exists in nature a universally acting principle, which alone, and by its own virtue, effects that which is indiscriminately referred to medical science."

In 1773 he undertook in his own house the cure of Miss Cæsterline, twenty-nine years of age, who was affected with a convulsive disease, extremely complicated. He noticed that natural crises would sometimes alleviate the sufferings of the patient, and succeeded in ascertaining the time and foretelling the moment of those changes. Encouraged by this first success, he tried to produce artificially those salutary crises by using magnetic steel bars, prepared by Father Hell, a Jesuit, Professor of Astronomy at the University of Vienna.

Miss Cæsterline having had a crisis on the 28th of July, 1774, Mesmer applied those bars to the stomach and legs. She felt, internally, painful currents of subtile matter, which, after an evident struggle to take a determined course, finally passed downward to the extremities, and suspended, during six hours, all the symptoms of the disease. The next day the same effect took place, and Mesmer then began to perceive that "*another principle* besides the general laws of matter, viz. *the will of the operator*, was increasing the power of the magnet, which, by itself, was unable to produce such an action on the nerves."

A few days afterwards Mesmer communicated to Father Hell the success which he obtained, without mentioning, however, the important observation connected with it. Never discretion proved to be more judicious; for the Jesuit hurried himself in publishing that, "through the agency of magnetic steel bars," to which he attributed a special virtue on account of their form, "he had discovered the means of curing the severest kinds of nervous disorders." He sent patterns of these bars to several scien-

JOHN WEIR, who has written several histories of persons possessed, relates the following fact: "A young girl, in a fall, had a pocket-knife so deeply plunged into her side, that it disappeared and could not be found, even after the closest examination. Her parents doubted her declaration of the fact; but the child grew worse, and during several days refused to eat and drink. Different nervous symptoms manifested themselves, and in her paroxysms she uttered several predictions, which were verified by the events. She foretold, three months in advance, that on Lady-day the knife would become visible. She was believed to be haunted, because by mildness or threats they could not succeed in calming her. But the prevision having been accomplished, she was cured."

The same writer also says, that a very ignorant woman, who was subject to violent nervous fits, lost her consciousness during the crisis, and while in this state exhibited an extraordinary degree of learning, which was considered as an evidence of her being possessed. Being asked one day, during her insensibility, what was the best verse in Virgil, she immediately replied :

"Discite justitiam moniti et non temnere divos." (*Æneid*, lib. vi.)

(Learn how to be just, and not to brave the gods.)

Every one will confess that the choice was admirable, and that in this instance, at least, the devil spoke as a good Christian.

Do you wish to ascertain what was the nature of the possessions by the evil spirit? Father BROGNOLI, in his "*Alexicacon*," (p. 241,) will give you specimens of it. A young man had been for fifteen days suffering from a violent headache; he experienced some fever, great lassitude, and an inability to walk. He had been bleeding from his nose nearly every day since he was first attacked.

"I soon recognised the presence of an evil spirit. I repeatedly laid my hands on his head, ordering each time the evil one to leave him; and he actually did so, passing through the ear of the patient, who heard a kind of whistling at the moment the spirit left him: from that time the patient has enjoyed good health."

"A young girl had been sick for three years; she could hardly move her limbs. She complained of a sensation as if a ball were moving up and down from her stomach to her throat; her skin was yellowish. I imposed my hand, and ordered the evil spirit to retire: the girl was cured without the use of other means."

The same Father, as an evidence of the arts of the evil one, quotes the instance of a patient, *who during her crisis would speak and prescribe remedies for herself*. He calls on the patient, who declares to him that before any exorcism, she will resort to some remedies which she mentions. The Father asks the opinion of a physician, who approves of the drugs, and the patient is cured. Our author concludes, from this fact, that the patient herself did not speak when in her crisis, but that it was *evidently* the devil. (Ibid. p. 119.)

The visions, predictions, and deplorable death of the Maid of Orleans, have rendered her an eminent character. DELAVERDY has given an extract of her trial, in which he declares that he preserved the very words of Joan. I will quote only the beginning, and give a summary of the rest:—

"At the age of thirteen I heard a voice in my father's garden, and saw a great light. I was afraid at first; but I soon knew it was the voice of St. Michael, who has since accompanied and protected me. From that time I did every thing according to the revelations I received and the apparitions I have seen; even as in this trial I speak but that which is revealed to me."

Guided by these voices, Joan told the king of France, Charles VII., that she would cause the siege of Orleans to be raised ; and it was raised. She foretold that the English would be driven from France in seven years ; and so they were, in fact. She announced that Charles would be crowned in Rheims, and he was crowned in Rheims.

At the siege of Orleans she asserted that it would be taken, and that she would enter the city during the night by the bridge ; she added, "Blood will run from my breast."

The next day they attacked the fort, and Joan was wounded by an arrow. The French General, Dunois, seeing his troops fatigued and dispirited, resolved to sound a retreat. Joan's wounds being bandaged, she besought him to wait. She went into a vineyard, where she prayed for a quarter of an hour. On her return she seized her flag and waved it, calling on the French soldiers. They resumed the battle—the English lost courage—the city was no longer defended—and Joan entered Orleans at night, by the bridge, as she had predicted.

I will not dwell any longer on the deeds of Joan ; they are all of the same nature, and would add nothing to our information respecting her somnambulic faculties. She was a simple and ignorant girl, brought up in the country, without even knowing how to read. Her temper was lively and impatient. All the actions of her life prove that she was virtuous and full of benevolence. But the English saw in her, or at at least pretended to see, an agent of Satan ; and the French heroine, who had predicted her own fall and dreadful end, after having accomplished her mission, was condemned to death as a sorceress, by a tribunal over which the Duke of Bedford presided, and where the Archbishop of Canterbury was a judge ; she was burnt alive on the great square of Rouen, in 1430, the victim of ignorance, fanaticism, and revenge.

The deplorable belief in the Satanic possession of those who exhibited the phenomena of somnambulism, and the idea that those who knew how to cause that crisis were the agents of the Spirit of Darkness, maintained their hold upon the minds of men until the beginning of the last century. The unfortunate Urbain Grandier was accused of having bewitched the nuns of Loudun, who were thrown into the state of ecstasy, and he was burnt alive the 18th of April, 1634.

A similar accusation was brought, in 1700, by the tribunal of Normandy, against Mary Bucaille, a natural somnambulist, whose state of ecstasy would last three or four hours consecutively. It appears by the evidence of the most respectable witnesses that Mary had cured, by her prayers, a great number of sufferers; that she obeyed the mental orders given to her; that she could discern the thoughts, and that she actually knew the state of the conscience of any person, present or distant. During one of her crises, the Rev. Pastor of Golleville put in the hands of Mary a letter folded and sealed, and she answered with the utmost accuracy the questions put to her in it, without opening the paper; and notwithstanding she had never seen the person who wrote it, she minutely described that person's appearance, features, age, and profession. The same fact occurred several times, with circumstances more or less extraordinary.

But although Mary used her marvellous faculties for the relief of the diseased, and the advancement of Christianity, she was nevertheless condemned, by the tribunal of Valogne, as a sorceress, to be burnt alive. The Parliament of Rouen, however, changed the sentence, and condemned Mary to be whipped and marked. But this did not prevent her from again exhibiting wonderful phenomena, and performing surprising cures.

The same characteristics of somnambulism—the same

benevolent exertions for the relief of human suffering, are to be found in all those who were accused of sorcery ; and it is surprising that men, celebrated as writers, did not sooner enlighten their age on the true nature of the occult faculties of man.

The celebrated physician AVICENNA, who flourished in the latter part of the ninth century, says, in his treatise "*de Naturâ*," that "the imagination of man can act not only on his own body, but even on other and very distant bodies. It can fascinate and modify them, make them ill, or restore them to health."

MARCILLUS FICINUS, born at Florence in 1433, professes the same doctrine ; he says, "A vapor, or a certain spirit, emitted by the rays of the eyes, or in any other manner, can take effect on a person near you ; but you may be sure that the action produced will be so much the more considerable, as the spirit emitted is more abundant and more animated by the imagination and the heart. It is not to be wondered, that diseases of the mind and of the body should be either communicated or cured in that manner."

POMPONACIUS, born at Mantua in 1462, devoted his attention to the study of phenomena attributed to magic incantations. He supported with logic and great eloquence the opinion, that they all spring from natural causes heretofore unknown, or misunderstood, but that in no instance whatever ought they to be attributed to evil spirits.

"The cures daily performed by certain relics of saints," says he, "are the effects of the confidence and imagination of the patient alone, for physicians and philosophers know very well that if instead of the true bones of the saint, the bones of any animal were substituted, the cures would be as readily obtained in the latter case as in the former. But the facts recorded in the history of past ages, as well as those we witness at the present time, de-

monstrate the actual and independent influence of a benevolent soul upon the health of the diseased: some men being specially endowed with eminently curative faculties, the effects produced by their touch are wonderful; but even touch is not always necessary, their glances, their mere intention of doing good, are efficient to the restoration of health. It will be readily granted, then, that their curative power is increased by so favorable a circumstance as confidence and imagination. Should this confidence be reciprocal between the patient and the person acting upon him, the results will be even more astounding: they still continue, however, to be the result of natural causes." (POMPON., *de Incantat.*, p. 51 et seq.)

The boldness of the philosophical opinions of Pomponacius was the cause of violent persecutions, and his book was declared impious.

AGRIPPA, born at Cologne in 1486, says, "When the soul is gifted with a powerful imagination, it acquires strength effectual to the causing of health or of disease, not only in its proper body, but also in the bodies of others." (*De Occultâ Philosophiâ*, lib. iv.)

PARACELSUS, born in 1493, studied with ardor the occult means of medicine, and succeeded in effecting cures considered as impossible. He rejects, as useless, the magical ceremonies and conjurations, and affirms that faith and imagination are the only source of the superior power acquired by certain persons. "Any doubt whatever destroys the work," says Paracelsus, "and leaves it imperfect in the hands of nature. It is from faith that imagination draws its power; faith completes and realizes it. Any one who believes in the secret resources of nature, receives from nature according to his own faith; let the object of your faith be real or imaginary, you will in an equal degree obtain the same results; and hence the origin of superstition."

"Imagination and faith," says he again, "can cause or remove diseases. Confidence in the virtue of amulets is the whole secret of their efficiency; take away that confidence, and you will obtain from them nothing, absolutely nothing."

CARDANUS, born at Pavia in 1501, performed very extraordinary cures by unknown means, which drew upon him the suspicion of sorcery, and caused him to be incarcerated at Bologna. It was said at first that, like Socrates, he had a familiar demon; but he declared that nature alone had endowed him with his marvellous faculties. He could rouse at will his own somnambulism, and exhibited, in a wonderful degree, all the characteristics peculiar to that state. Means of cure, intuition, sight at a distance, and correct predictions of future events, were at all times at his disposal. During his voluntary crisis, which occurred whenever, and lasted as long as he pleased, he was in a state of complete bodily insensibility, and could, at such time, by acting on himself, instantly dissipate the pains arising from the gout, with which he was occasionally affected.

The opinion of the celebrated Chancellor BACON, born in 1561, is entirely favorable to the Psycodunamic doctrine. He acknowledges that prevision, and sight at a distance, are faculties proper to human nature, and relates several instances in corroboration of his judgment. "Magic," says he, "is nothing but the power of the imagination of one person acting on the body of another."

VAN HELMONT, born at Brussels in 1597, performed so many surprising cures by Psycodunamic means, that in spite of his excellent character for morality and religion, he was accused of magic, denounced to the Inquisition, and thrown into a dungeon, and would very likely have suffered death, if his friends had not succeeded in securing his escape. He is the first writer who gave the name of MAGNETISM to Psycodunamy. He wrote two

special treatises upon it—" *De Medicinâ Magneticâ*," and " *De Magneticâ vulnerum curatione*."

" *Magnetism*," says Van Helmont, "acts everywhere, and has nothing new but its name. It is a paradox to those only who laugh at, or doubt, what they cannot explain; or, on the other hand, attribute it to the agency of Satan. . . . We designate by the name of *Magnetism*, that occult influence which bodies exert at a distance over other bodies, either by attraction or repulsion. The medium of conveyance of this influence is a subtile and vital essence, (*magnale magnum*,) which penetrates all bodies, and pervades the universe. It is the moderator of the world, for it establishes a correspondence between all its different parts, and regulates the forces that each of them possesses."

"We can attach to another body a virtue we ourselves enjoy, communicate to it certain properties, and then use it as a means of producing salutary effects."

"I have delayed to the present time," continues Van Helmont, "to unravel a great mystery; it is, that there exists in man such an energy, that by the sole effect of his will and imagination he can act out of himself—he can give a virtue to, and exert a lasting influence on, a very remote object."

"Will is the first of powers."

Van Helmont was acquainted with several of the phenomena of somnambulism; he had himself experienced the transfer of the senses, and their concentration at the epigastrium, and concludes, from this fact, that the soul is not essentially compelled to use such or such an organ, but that, distinct from the senses and from all matter, she, like the penetrating light, expands and exerts her faculties independently and by her own power, without being under the necessity of borrowing the help of any instrument. "The contrary doctrine," says he, "is disgraceful, and

subversive of all principles of morality, and of the noblest hopes of man. What, in fact, would the soul be after the dissolution of the body, if she had not the faculty of feeling and knowing independently of the senses?"

Often during his sleep Van Helmont found the solution of important questions of science, sometimes in direct answers, at other times in emblematic images; and assuredly this kind of sleep may justly be considered as somnambulism. He used to prepare himself to it by prayer, meditation, an entire abnegation of self, and a great desire of proving useful to his fellow-men; and as his piety was excessive, he referred to divine inspiration all credit for the fruit of his researches while in that state.

BENIVENI, a physician of Florence, relates in a treatise, *De abditis Morborum Causis*, that a young man named Gaspard was wounded in the chest by an arrow, the iron of which remained in the wound. While suffering excruciating pain, he began suddenly to make predictions, named in advance all the persons who were coming to see him, foretold the day and the precise hour of his cure, and his departure for Rome, where he was to die. His lucidity was still further manifested in his prediction of the exile and flight of Peter of Medicis, the calamities which would befall Florence, the subjugation of the whole of Italy, and many other things of the greatest interest.

Beniveni saw the fulfilment of all those predictions: the iron of the arrow issued from the wound the day and hour predicted by Gaspard; and with the iron, the faculty of prevision also left him. A short time after he went to Rome, where he died as he had foretold he should.

When the queen of Navarre was at Metz, dangerously ill with fever, she described the battle of Jarnac as if she were witnessing it. "See how they run away," said she: "my son is victorious. Gracious Heaven! help my son! he falls to the ground! Do you not see along that hedge

the prince of Condé lying dead?" The bystanders deemed her delirious; but on the next night the news of the victory won by Henry IV., with all the particulars mentioned by the queen of Navarre, struck everybody with amazement. (*Mémoires de la Reine de Navarre*, p. 84.)

HENRY OF HER, physician to the archbishop of Cologne, gives an account of a somnambulist, forty-five years of age, who predicted, in his dreams, successively, the death of his father-in-law, his wife, his eldest son, and several other persons, with the utmost exactness.

ALEXANDER AB ALEXANDRO relates a fact very similar, which happened to his pupil Marius.

WIRDIG, a German physician, born at Einsiedeln in 1648, published, at Hamburg, in 1673, his "*Nova Medicina Spirituum*," which spread his principles over all Germany. He sought to explain the phenomena of Psychodunamy by the supposition of the existence of a vital spirit which pervades the whole universe, reminding us of the "*Magnale Magnum*" of Van Helmont. Endowed with a lively and brilliant imagination, he pretends that this spirit sustains life, not only in the animal, but even in the vegetable kingdom. His ingenious theory represents this spirit as now penetrating, now receding from bodies; now expanding, now concentrating; now circulating, now radiating; assuming, in a word, a thousand various modifications, by which he explains health and diseases, the power of curing or causing maladies, the faculties of intuition, of sight at a distance, of presentiments, of sympathy, &c.

MAXWELL, physician to the king of England, lived at the same epoch; he published, in his work "*De re Magneticâ*," in 1679, a theory in which the principal propositions adopted by Mesmer are to be found. I will quote a few of his principles, with the view of enabling my readers to judge of them:

“The vital spirit, or the soul, is not only inside, but also extends outside of the body.”

“There emanate from all bodies, rays of subtile matter, which are so many means that the vital spirit sets in motion, and to which it imparts its own energy and power of action.”

“In all kinds of diseases, the chief point to achieve, is to fortify, multiply, and regenerate the vital spirit: in so doing, you will be able to cure all kinds of disorders.”

He sums up the whole of his medical philosophy in the following proposition :

“That there exists a universal remedy, no one can doubt. For, in strengthening the particular vital spirit of any affected organ, you will restore its natural functions, which disease had altered. There is no disorder which has not sometimes disappeared by the natural action of this spirit alone, without any medical help. Universal medicine is nothing else but the action diminished or increased of the vital spirit in a just proportion.”

The principles of Maxwell were adopted by the celebrated ROBT. BOYLE, the founder of the Royal Society of London; after a careful examination of the facts, fully convinced of their importance, he relied upon them in confuting the speculative subtleties of the philosophy of Aristotle, and in demonstrating the emptiness of Galenism. He even refused to read the works of Descartes, which were, at the time, held in great esteem, alleging his fear of finding in them more brilliant imagination than correct observation, and seductive hypotheses instead of positive facts. He was never accused of being a dreamer or a visionary; his fame as a man of sound judgment, a profound mathematician, and an accurate observer, render his assertions, how strange soever they may at first appear, deserving of attention and investigation. In his treatise, “*De mirâ corporum subtilitate*,” he admits as undeniable

principles—1st, A universal fluid ; 2d, A reciprocal action at a distance between all organized bodies.

Robt. Boyle, was of the family of the counts of Cork and Orrery, and was born at Lismore, in Ireland, the 25th of January, 1626 : he died at London the 30th of December, 1691.

The Psychological theory of medicine taught by STAHL contains, among its many metaphysical hypotheses, some important Psychodunamic truths. The actual power of the soul, in the production and cure of diseases, he perfectly understood, and has described ; he was only ignorant of the full extent of that power over other bodies, although his frequent recommendation that a physician should, by all possible means, act favorably on the imagination of his patient, and secure his confidence, proves that he knew that the presence and actions of the physician have an effect no less salutary and positive than the drugs administered.

I could have quoted many more instances of Psychodunamic theories, phenomena, and cures ; but I will refer my readers to the medical work, entitled "*Denarius Medicus* ;" and the writings of *Porta, Crollius, Goclenius, Mohy, Papirius, Digby, Rattray, Laurent Strauss, Rob. Fludd, Becker, Borel, Bartholin, Servius de Spolette, Kirker, Frascator, Tenzel, Santanelli, Burgravius, Libavius, &c. &c.*

I cannot, however, omit speaking of a few celebrated characters, whose Psychodunamic faculties were exceedingly remarkable.

VALENTINE GREATRAKES, an unpretending and pious man, who was never accused of knavery or deception, went throughout England, from 1662 to 1666, and performed the most extraordinary cures. Joseph Glanville, the celebrated author of "*Scepsis Scientifica*," and chaplain to Charles II., has preserved testimonies of him, which have never been gainsaid.

"By the application of his hands," says the learned George Rust, lord bishop of Derry, "he caused pain to disappear, attracting it towards the extremities. The result was, at times, very rapid, and I have seen persons cured as if it were by magic. If the pain did not cease, after a few trials, he would protract his operations during several days. I do affirm that I saw him cure dizziness, ophthalmia, ear-ache, epileptic fits, scrofula, and cancerous tumors of the breast. In five days he brought to maturity tumors which had lasted several years.

"I am not induced by these cures to believe that there was something superhuman in them. He himself did not think there was, and his way of operating proves that there was neither miracle nor divine interference. It would seem that some beneficial and salutary emanation issued from him. Some diseases required long and repeated operations, while others altogether refused to yield to his exertions."

"Greatrakes believes," says the same writer, "that the faculty of curing diseases is a special gift of God. He sometimes would wonder at his own power, and doubted, at first, whether he was not deceiving himself on its extent. But he was finally convinced that it was a particular favor which he had received, and hence he devoted himself entirely to the cure of patients."

Greatrakes' mode of practice attracted the attention of many physicians. Faireclow, Astelius, and Pecklin followed him, and carefully investigated the facts related of him.

"I was struck," says Faireclow, "with his mildness towards his patients, and kind attendance upon them. The effects produced by his hands are truly wonderful. He uses no particular preparation. Whenever he has cured anybody, he merely says, 'God be praised, and may his will preserve your health.' If any one speaks of remu-

nerating him, he refuses, saying, 'Your thanks are due to God alone.'

Astelius speaks of him in a like manner. "I have seen Greatrakes relieve instantly the most excruciating pains, by the mere application of his hand. I have known him cause a pain to go from the shoulder to the foot, and from this out through the ends of the toes. A remarkable thing is, that whenever he was compelled to leave off before he had effected a complete cure, the pain would remain where he left it, and resume its downward march so soon as he would himself resume his operation. He used to cure wounds by touching them, and sometimes wetting them with his saliva. In a few cases, however, he did not succeed."

"The diseases which have been cured by Greatrakes," says Pecklin, "are very numerous : paralysis, blindness, deafness, dropsy, pleurisy, all kinds of fevers, neuralgia, tumors, cancer, scrofula, &c. &c., have been cured by his merely touching." (Observ. Medic., liv. iii.)

The Royal Society of London, during the presidency of the celebrated Robert Boyle, investigated the matter, and paid to Greatrakes a well-deserved tribute of praise. But in this case, as in other instances of singular success, envy and calumny were at work to revile his merits. St. Evremont published against him a pamphlet, entitled "*The Irish Prophet*," in which he endeavored to ridicule Greatrakes, by pretending that he boasted of his knowledge of the intrigues of evil spirits, and by other absurdities and evident fabrications. But the work of St. Evremont is forgotten, while the memory of Greatrakes is preserved with honor.

EMANUEL SWEDENBORG was born at Stockholm in 1688. I will quote from his writings what he says of himself. "From my youth to my tenth year, my thoughts were constantly engrossed by reflecting upon God, on sal-

vation, and on the spiritual passions of man. *I often revealed things in my discourse which filled my parents with astonishment, and made them declare, at times, that certainly the angels spoke through my mouth.* From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith, to whom I often observed that charity or love was the life of faith, and that this vivifying charity or love was no other than the love of one's neighbor; that God vouchsafes this faith to every one, but that it is adopted by those only who practise that charity."

We read in another place: "I have been called to a holy office by the Lord himself, who most graciously manifested himself in person to me, his servant, in the year 1743, when he opened my sight to the view of the spiritual world, and granted me the privilege of conversing with spirits and angels, which I have enjoyed to this day. From that time I began to print and publish various arcana that have been seen by me, or revealed to me; as respecting heaven and hell, the state of man after death, the true worship of God, the spiritual sense of the Word, with many other most important matters conducive to salvation and true wisdom." (*Life of Swedenborg*, p. 12.)

The celebrated Professor Kant, the German philosopher, narrates of Swedenborg the two following occurrences:

"Madame Harteville, the widow of a Dutch envoy at Stockholm, was, some time after the death of her husband, asked by Croon, the goldsmith, for the payment of a set of silver plate, which the husband had ordered to be made by him. The widow was indeed convinced that her deceased husband was too orderly and particular in his affairs not to have settled and paid the account; however, she could find no receipt to testify the payment. In her

trouble, as the value was considerable, she entreated Mr. Swedenborg to pay her a visit. After some apologies, she besought him, if he possessed the gift of being able to speak with departed souls, as everybody said he did, to have the kindness to inquire of her departed husband, respecting the demand of payment for the set of silver plate. Swedenborg was very affable, and promised to serve her in this affair. Three days afterwards, the same lady had company, when Mr. Swedenborg came and told her, in his cool manner, that he had spoken with her husband. The debt had been paid seven months before his death, and the receipt had been put in a bureau which was in an upper apartment. The lady replied that this bureau had been cleared out, and that the receipt could not be found among any of the papers. Swedenborg replied, that her husband had told him, that if a drawer on the left side of the bureau were pulled out, a board would be observed, which must be pushed away, and then a secret drawer would be discovered, in which he used to keep his secret Dutch correspondence, and in which also he had put the receipt. At this indication, the lady, accompanied by all her friends, went to the upper apartment. They opened the bureau, and proceeded according to Swedenborg's instruction; they found the drawer, of which the lady had not known, and in it the papers and receipt were met with, to the very great astonishment of all."

"But the following occurrence appears to me to have the greatest weight of proof, and to set the assertion respecting Swedenborg's extraordinary gift out of all possibility of doubt. In the year 1756, when Swedenborg, towards the end of September, on Saturday, at four o'clock P. M., arrived at Gothenburg, from England, Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock Swedenborg went out,

tific academies, with the necessary instructions, stating that "he had disclosed his discoveries to many physicians, and particularly to Mesmer, who continued to make experiments for him and under his directions."

What could a young man, still unknown and unprotected, do against a celebrated Professor, whose influence and power, from his position as a member of the Society of Jesuits, was so extensive and formidable? Incredible as it may appear, it is nevertheless on account of Mesmer's public demonstrations against Father Hell, that the secret and unrelenting revenge of the Society of Jesus has ever since followed Mesmer—his doctrine and his pupils!

To the Baron de Stoërck, President of the Medical Faculty of Vienna, and first physician to the emperor of Austria, Mesmer offered to disclose, without any reservation, his observations and the means he employed; but the Baron rejected the offer, and advised him not to *disgrace the Faculty* by giving publicity to his innovations.

The Professor of Natural Philosophy, Ingenhoulze, united with M. de Stoërck to engage Mesmer not to expose Father Hell, and to preserve a prudent silence. He went even farther; he attempted to convince Mesmer that he was deceiving himself with regard to the importance of his researches. But, instead of answering the objections, Mesmer, in presence of the Professor, tried his experiments on Miss Œsterline, who was then in the middle of one of her crises, and perfectly unconscious. During that state Mesmer occasioned in her, at will, convulsive motions by merely pointing his finger towards her; or by causing M. Ingenhoulze to touch her with a china cup, which, out of a dozen of the kind, had been prepared for the purpose,—while a trial with the others produced no effect. Ingenhoulze confessed that he was *convinced*; yet he had hardly left the house ere he pretended that he had found

out that the whole affair was nothing but a contemptible deception.

It was to clear himself from so gross an imputation that Mesmer, on the 5th of January, 1775, published his "*Letter to a Foreign Physician*," in which he reveals the nature and the action of a new principle, and the analogy of its properties to those of the magnet and electricity. He began his experiments in the Hospital of the Spaniards, in the presence of M. Rienlien, physician of this establishment; but, in spite of his evident successes, when he had been there eight days, he received from a superior authority a peremptory order to discontinue his experiments.

This unfavorable reception determined Mesmer to leave Vienna and travel through Swabia and Switzerland. He performed several remarkable cures in presence of many physicians. It was in the latter part of the year 1775, during Mesmer's stay at Munich, that the Elector of Bavaria consulted him on the cures performed by the celebrated Father Gassner, of Ratisbon. Mesmer satisfied him that they were the result of a principle very different from that to which the good priest attributed them.

A short time after, the Academy of Sciences of that capital admitted him as one of their members; and in 1776 he succeeded in curing the president of this academy, the Baron d'Osterval, who was affected with amaurosis and a paralysis of the limbs. At that time he had already rejected the magnet and electricity from his practice.

Soon afterwards Mesmer returned to Vienna, and here he undertook, on the 20th of January, 1777, the treatment of Miss Paradis, a young lady eighteen years of age, affected from her infancy with a complete amaurosis, and subject at times to nervous fits, which caused the eyeballs not only to protrude, but even to fall from their sockets; she was also characterized by a kind of phrensy, so violent as to render her, during its paroxysms, a perfect maniac.

The great improvement in her condition, which followed the practice of Mesmer, attracted crowds of people to witness his success. The two presidents of the Medical Faculty, yielding to the urgent request of the patient's father, came themselves, at the head of a committee appointed by the Faculty, and after a thorough examination of the state of Miss Paradis, expressed explicitly their admiration and astonishment. M. de Stoërk, who during ten years had attended her without any success, expressed in a particular manner to Mesmer his complete satisfaction from witnessing so interesting a cure, and his sincere regrets for not having previously supported, by his avowed approval, *the importance of such a discovery.*

Induced by such unreserved and gratifying testimonies, Mr. Paradis thought proper to publish in the newspapers the complete narrative of the cure of his daughter. Every thing appeared to presage to Mesmer a complete triumph. But, little did he dream of the implacable and gigantic power which he had offended in the person of Father Hell! His adversaries were too attentive and too much interested in his downfall, not to throw in his way all possible obstacles. In this instance, it was the father of the patient whom they circumvented. They represented to him that, should it be known that Miss Paradis was cured, the Empress would no longer pay the pension she had granted to the young lady on account of her infirmities.

The father, on this intelligence, immediately claimed his daughter, who was boarding in the physician's family. The latter refused to comply with the request before he had rendered the cure a permanent one. M. Paradis, exasperated at this unexpected resistance, resorted to extreme means. M. de Stoërk, who had already forgotten what he had seen and even written in favor of Mesmer, or at least who thought it prudent to appear so, gave, on the 2d of May, 1777, an order to send back to her family the

most unwilling patient. The very next day the parents pretended that their daughter was as bad as ever; and, incredible as it may seem, they compelled her to feign in public her former convulsions and blindness. The secret enemies of Mesmer circulated the news most industriously, and, in spite of many respectable witnesses to the contrary, the falsehood, as too often happens, gained a more ready credence than the truth.

It is easy to conceive how Mesmer was affected by such ingratitude: yet, he devoted the last six months of the same year in completing the cures of three other young ladies whom he had received into his house at the same time with Miss Paradis. Resolving, at length, to leave Vienna, he announced through the newspapers his departure, saying, that notwithstanding his absence, his three patients would remain with his wife and family; that everybody could see them, and satisfy themselves of their entire recovery. But, by virtue of *an order of a superior authority*, they were compelled to quit the house, a short time after Mesmer had left the city.

Mesmer arrived at Paris in February, 1778. He at first intended to remain there *incognito*, and to make the acquaintance of only a few scientific men, who would afterwards correspond with him, and help him in the diffusion of what he himself called "*his discovery*." However, his name had already obtained some celebrity, and scarcely had he taken his lodgings, when patients from many quarters came to him, asking to be relieved from their diseases. He could not long resist their entreaties; and this first change in his determination caused him to seek from the learned bodies the approval of his system and mode of practice. He imagined that in France he would meet with less persecution than had been his portion in his own country, but his hopes were again to be frustrated. He had letters of introduction to the most eminent persons,

and even to the queen of France. He had no sooner arrived, however, than his enemies circulated a most odious calumny—that he had been compelled to leave Vienna on account of some misdemeanor,

In Paris he became acquainted with M. Leroi, President of the Academy of Sciences. This gentleman, having witnessed several Psycodunamic experiments, expressed his desire to contribute to the progress of a science the reality of which he no longer questioned. He offered to Mesmer his support and influence in the Academy. The Novator put in his hands a summary of his system, and they agreed about the day on which he would himself be present at a meeting of the Academy to witness the effect of the report. The conduct of the Academy in this circumstance was so singular, that I will let Mesmer himself expose it, in order to shield myself from the charge of exaggeration :

“ I was punctual ; I arrived early enough to see every member as he came in. They formed between them several irregular groups, where, very likely, some scientific matter was the subject of discussion. I supposed that so soon as the members had assembled, the attention, which so far had remained divided, would become general, and called upon one particular subject. I was in error. They all went on with their private conversation, and when M. Leroi began to speak, he called in vain for attention and silence ; and even his perseverance in that request was tartly rebuked by one of his colleagues, who, out of humor, told him that he would obtain neither the one nor the other, and that, if he chose it, he was welcome to leave his papers on the table, where any one who should like it, could go and take cognizance of them. M. Leroi was no more lucky in announcing a second subject. Another member told him cavalierly to pass to another point, this one being overdone and over-tedious. Lastly, a third

attempt to call attention in favor of another matter was most rudely repulsed by the cry, '*Imposture*,' from the mouth of a third learned academician, who just interrupted his private babbling to pronounce this mature decision.

"Fortunately, mention of me had not yet been made; I lost the object of the meeting, and made profound reflections on the kind of awe and veneration which heretofore I had entertained for the Academy of Sciences of Paris, and I came to the conclusion that there are things which must be seen only at a proper distance; for if you come too near, how ugly they are!

"M. Leroi interrupted my reverie by coming and telling me that he was about to speak in my behalf. I objected earnestly, and urged him to choose a better time. 'Their minds are too ill-disposed to-day,' said I. 'They have no respect for yourself; is it not evident, then, that they would have still less for a stranger like me? And by all means I decline to be present at the reading of my manuscript.' I would have gone away if M. Leroi had persisted.

"The assembly ended as it began; the members went out successively, without any general discussion having taken place. There remained at last about a dozen members, whose curiosity was sufficiently excited by M. Leroi to induce them to request me to try some experiment.

"The childishness of asking for experiments before knowing any thing on the question, would have prevented me from making any, even if I had had the idea of it. I awkwardly refused, on the ground that the place for experimenting was not a convenient one; and, more awkwardly still, I suffered myself to be led to M. Leroi's, where Mr. A***, subject to attacks of asthma, consented to be experimented upon.

"Mr. A*** was sitting in an easy-chair; I was standing before him, and taking hold of his hands. At some

distance, and behind me, scornfully tittering, was grouped the rest of the company.

"I asked Mr. A***, what were the sensations that I caused in him. He readily answered, that he felt some twitching in his wrists, and a kind of current of subtile matter in his arms. But when his colleagues ironically put to him the same question, he dared not answer plainly; he hesitated and stammered. I thought I would go farther, and I caused him to feel instantly one of his attacks of asthma; the cough was dreadful. 'What is the matter?' asked again, sneeringly, the other academicians. 'It is nothing, no, nothing at all,' replied Mr. A***; 'it is only my cough. My asthma causes such an accident every day.' 'Does it come every day at the same hour?' asked I aloud. 'No, not exactly. The paroxysm began a little sooner; but it is nothing.' 'I do not doubt it,' said I, coolly; and I left him alone to put an end to this ridiculous scene.

"I thought I could perceive that Mr. A*** was more free after the departure of some of the persons present; we were only five, including M. Leroi, Mr. A***, and myself. I offered to those gentlemen to make some other experiments. They consented, and accordingly I banded the eyes of Mr. A***. I made several passes under his nose, and at my will he smelt the odor of sulphur, or ceased to smell it. What I did for the sense of smell, I did also for the sense of taste with a cup of water, which at my will assumed different flavors.

"These experiments having been thoroughly tested, and Mr. A*** having confessed plainly and repeatedly what his sensations had been, I retired, very dissatisfied with myself for having, to so little purpose, lost my time and the brightness of my anticipations.

"A few days after, I called on M. de Merci, ambassador of Austria. He had been told by the Abbé Fontana,

a Jesuit, particularly acquainted with M. Leroi, that the aforesaid experiments had proved a complete failure ; and, to say the least of it, the circumstance was rather singular.

"I had an opportunity of showing a manuscript to the Count de Maillebois, general in the army of the king of France, and a member of the Academy of Sciences ; it was part of a work in which I had developed the theory of my system, and where I expressed how deeply I regretted that so illustrious a body had not yet thought proper to devote any attention to the subject.

"I met at M. de Maillebois's, M. Leroi, to whom I bluntly complained of his having taken advantage of my being a foreigner, without friends, to expose me to the impertinent laugh of his colleagues. In my just indignation, I went so far as to say, that I could not think much of a man, who, after having himself espoused the cause of truth, would shamefully back out on the first occasion.

"French urbanity smoothed the bitterness of this conversation ; from the result of this reproof, M. de Maillebois led us by degrees to devote our attention only to the cause. Sensible questions on the nature, effects, and consequences of my discovery, were successively examined and satisfactorily answered by me. He expressed his regrets for not having himself been so situated as to have spared me the grievances of which I complained, and to have witnessed the experiments which his colleagues had slighted. I told him I would give him, at any time, an opportunity of satisfying himself on that score.

"The day was taken ; and Messrs. de Maillebois and Leroi, his lady, and one of their friends, came to my lodgings, where several of my patients had arrived. One of the latter would swell or grow thin at will, under my influence ; this fact is enough to prove how conclusive were my experiments.

"M. de Maillebois made no use of subterfuges ; he

candidly confessed his utter astonishment ; but at the same time he said, that he would not dare to give a full account of that which he had seen, for fear of being laughed at. M. Leroi expressed himself in like manner, and advised me to show the importance of my discovery by evidences of its usefulness, such as the cure of several patients.

“I positively rejected this means of conviction, for experience had taught me how little the most remarkable cures had proved in favor of my cause at Vienna. I added, that actual testimony of their own senses ought to enable all persons, and more so scientific men, who are less liable to be deceived, to appreciate the worth of such experiments as mine. ‘My principal object,’ said I, ‘is to demonstrate the existence of a physical agent heretofore unobserved, and not to array against my discoveries medical men, whose personal interests would necessarily induce them to injure my cause, and even my person. It is as a natural philosopher myself, and not as a physician, that I call on you, men of science, requesting you to examine natural phenomena, and to pronounce on my system.’

“I had on previous occasions heard the opinion expressed, in a vague manner, that imagination was the cause of some of those effects—which could not be denied. But it was a new thing to me, to refer to it phenomena of the character of those which I had just elicited. This pitiful objection came from the mouth of M. Leroi.

“I was prepared against the specious arguments of ordinary prudence. The pathos of a preacher in favor of humanity would have lost its effect on me ; I could have resisted even the supplications of a friend ; so fully convinced was I that considerations independent of any personal interest ought evidently to be my sole motive in order to secure the fate of my discovery, and leave no ground to the disgusting imputation of being a vender of quack remedies ; and yet I could not stand this childish

objection: I was taken by surprise—I felt excited—I lost sight of my resolutions—I accepted the challenge, and, against all the dictates of my experience, I undertook the cure of patients.

“This kind of test may appear to some persons the very best; but let me undeceive them. There is no possibility of giving an actual and palpable demonstration that a physician, or a remedy, has cured a disease; chance, nature, and imagination will account for any success. It will be seen, in the sequel, on how large a scale, and with what constant advantage, such an explanation has been used against me.

“But, for instance, if under my hand a pain is drawn from one place to another; if, at will, I carry it from the head to the chest, from the chest to the abdomen, and back again from the abdomen to the chest, and from the chest to the head, nothing but complete madness, or the most shameful malice, can refuse to acknowledge who produces similar sensations. Accordingly, I set forth an incontestable axiom when I say, that a man of science can in one hour be as convinced of the truth of my discovery, as a country boor of Switzerland could be after a treatment of several months.

“However, I had accepted the challenge of curing patients to convince learned men. It was agreed that they should be examined by physicians of the faculty of Paris, who, after a written statement of each case before beginning, should make the inspection of the same persons when I should declare their treatment at an end, so as to render my success unquestionable.

“I faithfully kept my engagements: in the month of May, 1778, I retired with several patients, whose diseases had been duly certified, to the village of Creteil, six miles from Paris, and on the 22d of the next August I wrote to M. Lcroi the following letter:—

“ ‘To M. LEROI, President of the Academy of Sciences of Paris.

Creteil, 22d of August, 1778.

“ ‘Sir—I had the honor of repeatedly calling your attention, as President of the Academy, to the importance of *Animal Magnetism*. Several members of your learned body had also made inquiries on this principle. Its existence has appeared evident to you, on account of several experiments that I made in their presence, and which you yourself witnessed. I have drawn a few summary propositions to be submitted to the Academy, and I intrusted M. de Maillebois with a manuscript on the subject. According to the wish that both of you had expressed, of my uniting to the proofs of its existence the evidence of the usefulness of my discovery, I have undertaken the treatment of several patients, whose previous condition has been certified by physicians of your Faculty, as it was agreed upon, and they consented to follow me at Creteil, where I have resided for the last four months.

“ ‘Although I am ignorant as yet of the Academy’s opinion on my propositions, I take this early opportunity of inviting them through your mediation, and yourself personally, to come and ascertain the success of *Magnetism* applied to the most desperate cases of disease. The treatment will be perfect at the end of this month. I flatter myself that you will be kind enough to answer my letter, and to let me know the day and hour when your deputies will come, in order that I may be prepared to receive them. I am, with profound respect, yours, &c.,

“ ‘MESMER.’ ”

This long quotation was necessary to show in its true light the conduct of the Academy towards the novator; all his sacrifices of self, fortune, rest, and comfort—all his concessions, troubles, and cares, availed him nothing; they did not even condescend to answer his letter!

His having failed in finding support in one of the scientific bodies of Paris, should perhaps have prevented Mesmer from seeking the approval of any other ; but the consciousness of the importance of his pursuits prevailed over every other consideration. Discarding all pride, he again asked the Royal Society of Medicine of Paris to appoint a committee to investigate the matter. They consented to devote some time to an examination of his system, provided they themselves were allowed to examine the patients previously to their treatment.

This having been agreed upon, Mesmer presented Miss L*** to Messrs. Maudruit and Andry, deputed by the Society to examine the patients. This young lady was subject to epileptic fits, which succeeded each other so frequently that two of them took place in the presence of the committee. Nevertheless, they declined to make any statement, on the ground that epilepsy may be feigned with such skill as to deceive even the best physician, and that the persons and medical men whose attestations were presented, might have done so by mere complaisance. Three subjects, one a paralytic, another blind, the third deaf, were rejected on the same ground. Mesmer, convinced at last that men who thus doubted their own ability of ascertaining the truth of a disease, would doubt still more when requested to pronounce on the restoration of health, thought it would be better to submit at once the certificates of physicians and the testimony of witnesses to the judgment of the whole Academy. He acted accordingly, and received from M. Vicq d'Azyr, the secretary of the Royal Society of Medicine, the following letter in return :—

“ Paris, May 6th, 1778.

“ SIR,—The Royal Society of Medicine required from me, in their yesterday's meeting, to send you back the cer-

tificates which had been transmitted to them by you, under the same seal, which they have been careful not to have broken. The committee which had been appointed, according to your request, to follow your experiments, cannot and will not make any report without having themselves made a thorough examination of the patients. Your letter states that you believe that certificates from other quarters may seem to us a sufficient evidence. But the company, as their only answer, send back these pieces, and request me to announce to you that they have discharged the committee they had granted at first. They feel that it is their duty to be very cautious before pronouncing on new assertions, and they will never consent to pass any judgment on facts that appear to them wrapped up in mystery, and where restrictions are imposed on the way in which they think proper to conduct their investigation. They owe to themselves this circumspection, and they consider it a law from which they cannot depart.

“Very respectfully, yours,

“VICQ D’AZYR.”

Any man less persevering than Mesmer, and less confident in his hopes of surmounting all obstacles, would have been satisfied, after such a letter, that it was useless to persist; but he persisted, and wrote again as follows:

“To M. VICQ D’AZYR, Secretary of the Royal Society of Medicine.

“*Creteil, May 12th, 1778.*

“SIR,—My sole intention at all times has been to demonstrate the existence and usefulness of the principle on which I had the honor of speaking to the Royal Society of Medicine; and I would have been the first in requesting the examination of the committee, if the diseases of the patients, whose certificates were sent to the Academy, could have been ascertained in any other manner. Messrs.

Mauduit and Andry, members of the committee, thought, like me, when they rejected an epileptic, a paralytic, a blind and a deaf person, that there are cases in which apparent signs are not sufficient to enable us to state, beyond doubt all the particulars of a disease. I have accordingly been compelled to choose, among all means, those which appeared to me most likely to meet the views and approval of the Royal Society, in requesting from the patients who consented to put their confidence in me, that they should furnish me with certificates from and attestations signed by physicians of the Faculty of Paris, in order to enable the Royal Society to judge the worth of my means so soon as time and circumstances would permit me to call for the examination of the results.

"According to those reflections which I expect from your kindness that you will submit to the Society, I hope the committee will not refuse their examination in proper time, and that the Society will confer on me the same favors as they did during my stay at Paris. I will always be ready to defer to the superiority of their knowledge, and request you to present them with the sincere expressions of my highest regard.

"Very respectfully, yours,

"MESMER."

Every one will confess that moderation and respect are the characteristics of this answer. The two following letters will show the result.

"To M. VICQ D'AZYR, Secretary of the Royal Society of Medicine of Paris.

"Creteil, August 20th, 1778.

"SIR,—Confident that the members of your learned Society have received, through your mediation, my communication of the 12th of last May, I take this early oppor-

tunity to invite your committee to come and examine for themselves the results of my treatment. I will feel particularly indebted to you, if you deign to let me know the day and hour they will choose, so as to find me ready to receive them with due regard.

“Very respectfully, yours,

“MESMER.”

“To Mr. MESMER.

“*Paris, August 27th, 1778.*

“I have submitted to the Society your letter of the 20th instant. This body, who have not taken cognizance of the cases treated by you, cannot give an opinion on the matter.

“Very respectfully, etc.,

“VICQ D’AZYR.”

This put an end to the attempt of Mesmer to secure the good-will of the Royal Society of Medicine. However, if the committee had consented to visit his establishment at Creteil, they would have ascertained that positive cures had been performed on persons whose veracity, high standing, and character could not be questioned; such were those of M. le Chevalier du Haussay, Madame de Berny, and Madame de la Malmaison. I will quote them, and let my readers judge for themselves.

This is M. du Haussay’s own statement:—

“Justice demands that I should give to the public the particulars of my disease, and of the effects produced on me by the proceedings of Dr. Mesmer.

“On the night of the 24th of December, 1757, I was with the rest of the army in the encampment before the town of Zell, in Hanover; fatigue and want of rest for several days overcame me, and I slept on the snow, during

an exceedingly cold night. When the drum beat to arms, two grenadiers raised me up, for at first I was unable to move, much less to stand on my feet. But soon the excitement of the action, and the natural energy of health and youth, overcame the consequences of my imprudence. The war ended without much perceptible injury to my system, but two years after the peace was concluded I experienced a very severe disease in the chest, which the constant use of milk succeeded in removing.

“Some time after, a kind of humor appeared on my face; it rapidly increased and covered the whole front, the eyes, the nose, and the cheeks. Physicians tried uselessly to remedy this disorder. I perceived that it not only grew worse, but my legs began to refuse me their support. However, I went in 1772 to Martinique, where the typhus fever reduced me to the last extremity. It ended in a general paralysis, which compelled me to go back to France, in hope of finding there some relief from my infirmities. After four years of useless experiments and the constant attendance of eminent physicians, among whom I can name several members of the Royal Society of Medicine of Paris, who personally know me and my case, I consented, as a last resort, to accept the proposition of Dr. Mesmer to try the proceedings of a method heretofore unknown. When I arrived at his establishment, my head was constantly shaking—my neck was bent forward—my eyes were protruding from their sockets and greatly inflamed—my tongue was paralyzed, and it was with the utmost difficulty that I could speak—a perpetual and involuntary laugh distorted my mouth—my cheeks and nose were of a red purple—my respiration was very much embarrassed, and I suffered a constant pain between my shoulders; all my body trembled, and my legs tottered most awkwardly. In a word, my gait was that of an old drunkard, rather than that of a man of forty.

"I know nothing about the nature of the means resorted to by Dr. Mesmer; but that which I can say with the greatest truth, is, that without using any kind of drugs, or other remedy than '*Animal Magnetism*,' as he styles it, he made me feel the most extraordinary sensations from head to foot. I experienced a crisis characterized by a cold so intense that it seemed to me that ice was coming out from my limbs; this was followed by a great heat, and a perspiration of a very fetid nature, and so abundant at times as to cause my mattresses to be wet through. This crisis lasted over a month; since that time I have rapidly recovered, and now, after about four months, I stand erect and easy—my head is firm and upright—my tongue moves very well, and I speak as plainly as anybody—my nose, eyes, and cheeks are natural—my color announces my age and good health—my respiration is free—my chest has expanded—I feel no pain whatever—my limbs are steady and vigorous—I walk very quick, without any care, and with ease—my digestion and appetite are excellent—in a word, I am perfectly free from all infirmities.

"I certify that this statement is in every particular conformable to truth. Given under my hand and seal, at Paris, the 28th of August, 1778.

(Signed,)

"CH. DU HAUSSAY,

"Major of infantry, and Knight of the royal and military order of St. Louis."

The following is the narrative of Madame de Berny, as given by herself:—

"Madame de Berny, fifty-five years of age, while at Barèges, in July, 1776, suddenly lost her sight, as if a cloud had spread itself between the external world and herself. She went to the city of Auch, where the cloud

appeared to grow darker, and where the physicians resorted to bleeding, purging, fumigating, bathing, &c., to no purpose.

"She returned to Paris towards the end of the ensuing August, and consulted four celebrated physicians, who prescribed successively the use of the vapor of karabe, of coffee, blisters, ipecac, and Vichy waters. The disease still grew worse. In April, 1778, she was totally blind—she felt a constant fatigue and weakness of her limbs—her sleep was very often broken by violent headaches—her ears were dry, and experienced a constant buzzing—no perceptible perspiration in any circumstances—a permanent and painful costiveness of the bowels—a frequent and distressing spasmodic contraction of the throat and stomach, which would several times during the day cause violent vomiting—extreme emaciation, and lowness of spirits.

"Such was her situation when she consulted Mr. Mesmer, who thought that the general disorder was the consequence of some obstruction in the organs of the abdomen, which obstruction he considered as susceptible of being removed.

"This opinion was also expressed by Dr. Petit, member of the Royal Society of Medicine, who, as far as two years previous, had detected the principle of this obstruction. Madame de Berny accordingly went to Creteil to try the method of Dr. Mesmer.

"This account of my situation, which I declare true and faithfully drawn, will show what benefit I derived from the attendance of Mr. Mesmer. From the 28th of April to the present day, I have made use of no remedy of any kind, but the application of the new principle of '*Animal Magnetism*.' My eyes are so well, that not only am I able to go alone everywhere, and perceive objects near or remote, but I read and write without any trouble or difficulty. Sleep and appetite are restored. I feel no pain whatever.

I walk with ease and without fatigue—my bowels are free and regular—my ears are natural, and without buzzing—the spasms of the throat and stomach have disappeared—the obstructions are gone, and my flow of spirits is remarkably good.

“A proper sense of justice and gratitude has prompted this certificate, without, on that account, having induced me to depart in the slightest degree from the simple and naked truth.

“Given under my hand and seal, at Creteil, the 28th day of August, 1778.

(Signed)

“C. MENJOT DE BERNY.”

The disease of Madame de la Malmaison was described by herself as follows :

“I am thirty-eight years of age. My health, till I was married, was very good. But several miscarriages began to impair it. I experienced frequent vomiting and swoons ; aversion to food, headaches, fits of violent cough, and expectoration of blood. My legs refused to me, after a while, their natural support ; and till 1777, I had uselessly tried to alleviate my sufferings. At that time, a fall from a carriage tore my legs so dreadfully as to leave the tendons open ; the spells of vomiting increased violently—my legs grew thinner, exceedingly cold, contracted, and a complete paralysis extended itself as far as the hips.

“M. Leroi, the President of the Academy of Sciences, attended me, and succeeded to a certain degree in alleviating the trouble of my stomach, but the paralysis remained unaltered, and my nervous spasms did not diminish.

“Such was my situation when I accepted the attendance of Dr. Mesmer. From the first of May till the present day, I have remained in his establishment at Creteil ; and without having used any other remedy than ‘*Animal*

Magnetism, my health has been completely restored. I enjoy the ability of walking without any support, and of mounting and descending the stairs with great ease; my legs are as fleshy as before the beginning of my disease, and my spasms have entirely left me.

"Given under my hand, at Creteil, the 30th of August, 1778.

(Signed)

"DOUET DE VICHY, COUNTESS DE LA MALMAISON."

Facts so positive and evident as the foregoing need no comment. Mesmer, in proving by them the reality and excellence of his method, was, at the same time, overthrowing the old practice, which, in spite of its insufficiency, was looked upon with reverence and respect. He had demonstrated that a new field was open in the most important science, the art of healing; he had created phenomena unknown to the learned, and which were destined to show the emptiness of many of their scientific explanations. This was too much, not to draw upon him the combined hatred and persecution of the physicians and philosophers of his age. It was in consequence of these achievements that he was publicly pronounced by them an impostor and a charlatan!

Nevertheless, he had gained the friendship of some eminent men, and particularly of M. d'Eslon, member of the Royal Society of Medicine, and Dr. Regent, of the Faculty of Paris, and first physician of the Count d'Artois, brother of the king of France. The interest that Dr. d'Eslon showed for Mesmer; the constancy with which he supported *Magnetism* whenever it was attacked in his presence; the courage he exhibited in speaking in favor of it before the assembly of the members of the Faculty; and lastly, his earnest entreaties to Mesmer to submit his discovery to the latter body, induced the Novator to make

another effort to obtain the approval of men whom experience should have warned him to avoid. Accordingly, on the 30th of March, 1779, he wrote to Dr. d'Eslon the following letter :

“DEAR SIR—You appeared, after having read the manuscript which I communicated to you, to wish to know what would be my subsequent intentions. I will briefly explain them in this letter.

“I will publish this manuscript in Paris, and all places where error and prejudice may have worked against my doctrine and myself ; but before I take this step, I wish to present it in particular to the Faculty of Paris, as a token of respect. The learned members who compose your society will readily perceive that my principles have nothing in common with ordinary specifics and the productions of quackery ; and if they are as anxious to see the developments of my theory as you appeared to be yourself, and to propagate it, I will wait with deference till they consent to point out to me the means of securing this important result, and shall show them my readiness to promote their views.

“Very respectfully, yours,

“MESMER.”

Here is a translation of the manuscript of Mesmer :—

“It is natural in man to make observations ; from his infancy, his constant occupation is to observe, in order to make a proper use of his organs. The eye, for instance, would prove useless, if nature had not directed man to notice the different appearances in the objects which it reveals. It is through the alternate effects caused by its enjoyment and privation, that he knows light and darkness, and appreciates the gradations of colors and shade ; yet he would remain in ignorance as to the distance, size

and form of objects in general, if by comparing and combining the impressions perceived through other organs, he should not learn how to rectify the one by the other. Accordingly, the sensations of man are the result of his having observed and reflected on the impressions made upon his organs.

“ Thus our first years pass away in acquiring the just and prompt use of our senses. Our disposition to observe, enables us to improve ourselves ; and perfection in our faculties is the consequence of their constant application.

“ In the infinite number of objects which present themselves successively to us, our attention is particularly attracted by those which make the most vivid impression on the senses.

“ Observation of natural effects, universally produced, and perceived by everybody, is not the business alone of philosophers. Personal interest makes good observers in all classes of society ; these observations, multiplied and collected at all times and in all countries by everybody, leave in our minds no more, perhaps less, doubt of their truth, than when made by philosophers only ; for the activity of their minds, and their thirst for knowledge, are never satisfied. In their endeavors to perfect their acquirements, they abandon observation, and replace it by speculations vague and at times frivolous ; they form and accumulate systems, the sole merit of which lies in their mysterious abstraction ; they gradually abandon truth, lose sight of it, and substitute for its pure light, the tinsel of ignorance and superstition.*

“ Human sciences, when thus adulterated, preserve nothing of the reality which characterized their origin.”

* Is it not strange that Mesmer, immediately after having made so sensible a remark, should himself lose sight of observation and truth, to substitute for them a mysterious theory ?

“Philosophy has sometimes labored to disengage itself from error and prejudices ; but in pulling down scientific edifices, she has devoted the ruins to contempt and oblivion, without stopping to save from the wreck the primitive and valuable truth.

“We find among all nations opinions which present themselves to-day under a form so little beneficial and honorable to mankind, that it is not probable that they have preserved their original features.

“Imposture on one hand, and ignorance on the other, are insufficient to account for the unanimous adoption of systems so evidently absurd and ridiculous as some of those which we notice at the present time. Truth alone, and general interest, must have secured their universality.

“According to the foregoing considerations, I made a particular study of the old doctrine of *Astrology* ; and I published in 1766, at Vienna, a dissertation *on the influence of the planets on the human body*. Conformably to the principles of universal attraction, which show how planets act upon each other in their orbits, and how the sun and moon cause and direct on our globe the ebbing and flowing of the tide, and influence the atmosphere, I demonstrated that they exert also a direct action on all the parts of animated bodies, and particularly on the nervous system, through a fluid which pervades the whole universe.

“I explained this action by the intention and the remission of the general properties of matter and organic bodies, such as *gravity, cohesion, affinity, elasticity, porosity, and electricity*.

“I remarked that in the same manner as alternate effects of gravity produce in the ocean the phenomena of the tide, intention and remission of the aforesaid properties are subjected to the action of the same principle, and occasion, in like manner, alternate effects in animals. In consequence of these considerations, I designated as

'*Animal Magnetism*,' the fluid that emanates from the celestial spheres, and which affects animated bodies; and by this '*Magnetism*' I accounted for the periodical revolutions observable in females, and all those that physicians of all ages and countries have noticed in diseases.

"My object was only to call the attention of physicians to the subject; but instead of having succeeded, I was considered as a man who covets singularity—a systematic man, who affected to scorn the trodden path of ordinary medicine.

"I never dissembled my conviction that we have not made, in the art of healing, the progress that physicians boast of; and any candid observer will confess that the more we advance in the knowledge of the machinery and economy of the human system, the more we are compelled to acknowledge how inadequate and unsuitable are the ordinary medical resources. The last discoveries made on the nature and particular action of the nerves, remove all doubts on that point. We know they are the agents of sensations and motions, yet we do not know how to restore their natural functions, when they are destroyed or perverted. The ignorance of preceding ages may be admitted as an excuse for physicians of days gone by, but we can no longer entertain the superstitious confidence they themselves possessed, which rendered them despotic and presumptuous by inspiring the public mind with equal confidence in their formulas.

"I have too high a regard for *Nature*, to believe that the preservation of man depends only on the uncertain virtue of drugs which vague observations and chance alone have caused to be admitted in the '*Materia medica*,' and to become there the exclusive patrimony of a few individuals.

"Nature has abundantly provided for the means of existence. Reproduction is effected without system or art; why should our preservation be deprived of the same ad-

vantage? Do we find among inferior animals any necessity for drugs?

“A needle which is not magnetic will not, if set in motion, take a constant direction, while the magnetic needle, after oscillating for a while, will resume its former place. Thus, whenever the harmony of animated bodies is disturbed, chance alone will answer for the consequences, unless it is restored and determined by the general agent, the existence of which I have admitted. That agent alone can account for the preservation of harmony, as well as for its re-establishment. This accounts for the fact that diseases grow worse or are cured with or without the use of drugs, and independently of different medical theories and the most opposite methods of treatment. From these considerations it follows as an axiom, ‘that there exists in nature a universally acting principle, which alone and by its own virtue effects that which is indiscriminately referred to medical science.’

“These reflections caused me to leave the beaten path. I have submitted my ideas to the test of twelve years’ devotion to experiments conducted with the utmost diffidence and prudence; and I have at last obtained the satisfaction of establishing the truth of my principles, which at first I had but conjectured.

“My successive attempts to establish their reality and importance have failed heretofore; but I am determined to make another effort to give to my assertions an extent and evidence in which formerly they were, perhaps, deficient.

Propositions.

1. “There exists a natural influence between celestial bodies, the earth, and living beings.
2. “A fluid universally diffused and filling every void,

rare beyond all comparison, and in its nature fitted to receive, propagate, and communicate, all the impulses of motion, is the medium of that influence.

3. "This reciprocal action is obedient to certain mechanical laws, at present unknown.

4. "There result from this action certain alternate effects, which may be considered as a flux and reflux.

5. "This flux and reflux are more or less general, more or less particular, more or less compound, according to the nature of the causes which determine them.

6. "It is by this operation (the most universal that we see in nature) that the celestial bodies, the earth, and their constituent parts, mutually affect each other.

7. "The properties of matter and of organized bodies depend upon this operation.

8. "The animal body experiences the alternate effects of this agent, and it is by insinuating itself into the substance of the nerves that it immediately affects them.

9. "There are manifested, particularly in the human body, certain properties analogous to those of the magnet; there may be distinguished certain poles, equally different and opposite, which may be connected together, destroyed, and reinforced. The phenomenon of inclination is to be observed.

10. "That property of the animal body which renders it susceptible of the influence of celestial bodies, and of a reciprocal action with those which surround it, manifesting its analogy to the magnet, was the reason for naming it *Animal Magnetism*.

11. "The action and the virtue of Animal Magnetism thus characterized, may be communicated to other animate and inanimate bodies; the one and the other, however, being more or less susceptible.

12. "This action and this virtue can be reinforced and propagated by the same body.

13. " We observe, by experience, the efflux of a matter, of which the subtilty penetrates all bodies, apparently without loss of its activity.

14. " Its action extends to a great distance, without assistance from any intermediate object.

15. " It is augmented and reflected by mirrors, like light.

16. " It is communicated, propagated, and augmented by sound.

17. " This magnetic virtue can be accumulated, concentrated, and transported.

18. " Animated bodies are not equally susceptible ; and there are some, though rare, which have a property so opposite, that their presence destroys all the effects of Magnetism in other bodies.

19. " This opposite virtue likewise penetrates all bodies ; it can equally be communicated, propagated, accumulated, concentrated, transported, reflected by mirrors, and propagated by sound. This constitutes not merely a negative, but a positive and opposite power.

20. " The magnet, whether natural or artificial, is likewise, with other bodies, susceptible of Animal Magnetism, and also of the opposite power ; without, in either case, undergoing any alteration in its action upon iron or the needle ; which proves that the principle of Animal, is essentially different from that of Mineral Magnetism.

21. " This system will furnish new elucidations of the nature of fire and of light, of the theory of attraction, of the flux and reflux of the magnet, and of electricity.

22. " It will explain that the magnet and electricity only have, with respect to disease, properties common to many other agents in nature, and if some useful effects have resulted from their employment, these are due to Animal Magnetism.

23. " We see from facts that this principle, employed

according to certain established practical rules, can cure diseases of the nerves immediately, and others mediately.

24. "With its aid the physician is enlightened as to the use of remedies; he assists their action, and excites and directs salutary crises, so as to render them subject to his command.

25. "In communicating my method, I will show, by a new theory of diseases, the universal utility of the principle which I oppose to them.

26. "With this knowledge, the physician will judge with certainty as to the origin, the nature, and the progress of diseases, even the most complicated; he will prevent their increase, and arrive at a cure without ever exposing the patient to dangerous or disagreeable consequences; such as occur from age, temperament, and sex. Females, even when pregnant, and at the time of delivery, will enjoy the same advantages.

27. "Finally, this doctrine places the physician in a state to judge correctly of the degree of health of each individual, and to preserve him from the diseases to which he may be exposed; the art of healing will thus arrive at its utmost perfection.

"Although my constant observation during twelve years gives me the assurance that all these twenty-seven propositions are correct in every particular, I easily conceive that my system will at first appear more like illusion than reality; for it opposes admitted principles, and rejects, as useless, notions considered as highly important. But I beg enlightened persons to set aside for awhile all prejudices, and to defer their judgment till circumstances shall permit me to give to my principles the evidence of which they are susceptible. The consideration of the number of men who languish in distress, from the sole insufficiency of the common remedies, is calculated to inspire the desire and hope that some better means may be found.

“Physicians, as natural trustees of public confidence for those things which are most conducive to the preservation and happiness of mankind, are alone capable of fully appreciating the importance of my discovery and foreseeing all its consequences, as they alone can practise it.

“If this short summary still presents some difficulties or obscurities, it will be easily understood that they are of a nature not to be removed by mere arguments, but by experience alone. Experience will cause all clouds to disappear, and surround with clear light this important truth—That Nature offers a sure and universal remedy for the physical sufferings of mankind.”

Such are the celebrated propositions of Mesmer. By comparing them with the extracts that I have quoted from Paracelsus, Van Helmont, Wirdig, and Maxwell, my readers will ascertain that his theory was not a new one. It is merely a compound of the ideas of those writers, and of which he gave only a more full development.

However, to resume our historical sketch : of the many physicians invited by Dr. d'Eslon, only three members of the Faculty of Paris consented to follow the experiments of Mesmer. They were Messrs. Bertrand, Malloët, and Sollier de la Rominais.

The first subject presented to them was a paralytic, who had lost, besides the power of motion, all appreciable heat and sensibility of the inferior limbs. After eight days' treatment, natural heat and sensibility, but only imperfect motion, were already obtained.—*The production of heat and sensibility, so long as motion remains imperfect, cannot be called a cure*—was the scientific verdict of the candid observers ; and because circumstances independent of the will of Mesmer, prevented him from showing what would have been the ultimate result, if the experiment had been protracted during a longer period, they declared that this first trial proved nothing in favor of his method.

The second subject was another paralytic, who had lost entirely the use of his right side. He was brought to Mesmer upon a handbarrow, on the 20th of January, and on the 20th of the ensuing March he was able to walk about and use his hand without help, although there still remained some comparatively trifling difficulty. This case made considerable impression on the public, but none on Messrs. Bertrand, Malloët, and Sollier, who would not change their verdict ;—they confessed, nevertheless, that the progress in the motion of the hand was particularly remarkable ;—but, so far, *the results obtained could not be called a perfect cure.*

The third subject was a young lady, who had lost her sight in consequence of an obstruction in the glands of the breast having suddenly disappeared. After six weeks' treatment the sight and general health were completely restored.—It was admitted that she could see perfectly ;—but, at the same time, the observers declared that they were not satisfied about her having lost her sight at all, alleging that her blindness was, *perhaps*, only feigned.

A fourth patient was an officer in the French army, who was afflicted with constipation of very long standing, and which had resisted all known remedies. It had plunged him into a melancholy so deplorable, that for a year previous the thought of suicide had haunted his mind. In a month his cure was perfected ; the bowels had become very regular, and the natural gayety of the officer had replaced his habitual dejection.—It was true that a real change in the digestive functions and in the spirits had taken place ;—but why should the treatment of Mesmer reap the honor of the cure, since, very often, *nature alone* produces similar results ?

A fifth case was a young lady, whose scrofulous disposition was evident—obstruction of the glands—the sight of one eye completely lost—ulcerations on the other eye—

and continual discharge of purulent matter from the eyelids. After two months the sight of both eyes was restored, and no scrofulous symptoms could any longer be detected.—The cure was evident.—But where is the proof that it was due to Animal Magnetism? Does not experience demonstrate that at the age of this young lady, *nature alone* has in some instances restored health without the aid of any remedies whatever?

A sixth case was one of deafness. The patient had been dismissed from the military service on account of his infirmity. After three months he could hear as well as anybody.—That the patient could hear, no one would deny;—but that he was deaf previously, they had no evidence. For it is certain, that to be dismissed from the military service, many persons have successfully feigned deafness; and, *perhaps*, such was the case with the latter patient.

I could relate many more facts, but these are sufficient to show the intention of the observers. At last, after seven months of unremitted exertions, and of constant and wonderful success, on the part of Mesmer, the examiners came to the following conclusion: "It is very difficult in all cases, if not impossible, to pronounce whether a cure is the result of art or of nature alone. Accordingly, we would prefer to see experiments made without any previous preparation, in order to establish that Magnetism produces undeniable and immediate effects." His indefatigable perseverance induced Mesmer not to abandon the field; and in order to secure his triumph, in spite of every obstacle, he agreed that Messrs. Bertrand, Malloët, and Sollier, should themselves select some patients, and bring them to him, to be submitted to the magnetic treatment. On the appointed day, the three examiners were punctual; but they declared that they had been unable to find such patients as they wished, so Mesmer experimented that day on those only that Dr. d'Eslon had brought with him.

This is the narrative of the sitting, as related by Mesmer himself :

“*1st Experiment.*—The subject was the Baron d’Andelau, colonel of the regiment of Nassau-Sarbruck ; his disease, asthma.

“I said I would not touch the patient, in order to show that immediate touching was not necessary to produce effects. At a distance of four or five steps, I directed towards the chest the rod of iron that I held in my hand. The faculty of breathing was soon suspended, and he would have fainted if I had not, at his own request, stopped my action. He declared that he felt so distinctly the different currents that I caused in him, that he could with his eyes closed tell the direction of my rod. The experiment took place, and he described in the most correct manner all my motions.

“*2d Experiment.* The subject was M. Verdun, attorney, living in Richelieu-street, near the Palais Royal ; his disease, neuralgia.

“The directing my rod of iron towards him, caused him to tremble violently ; the face was red ; the suffocation grew imminent ; the perspiration became profuse ; he fainted, and fell senseless on a sofa.

“*3d Experiment.* The subject was Miss de Belancourt de Beauvais, twenty-two years of age ; her disease, paralysis.

“I directed my rod towards the head ; the pain caused by it was sudden and violent. I gave her some respite. I offered to give evidence that the seat of the disease was not in the head, but in both sides ; and accordingly I directed the rod to the right. The pain was more violent and more instantaneous than on the first trial. I let the patient alone for awhile, in order to calm her ; but as I had the conviction that the left side and the spleen itself was the place most affected, I remarked, before making

the experiment, that a difference in the results would this time be perceptible. As soon as the point of my rod was directed to the left side, Miss Belancourt staggered and fell in a fit of violent convulsions. I had her removed, and devoted my attention to restore her, without protracting experiments which my readers, perhaps, will consider as already too barbarous.

"4th Experiment. The subject of it was M. de Crussol, who had come only as a spectator, and who, during the interval of the first and second trial on Miss Belancourt, asked me if I thought I could affect him. I inquired of him if he had any disease. He answered, 'Yes; but I would prefer to leave you in ignorance of what it is, in order to know if you could cause a return of the paroxysm.' I consented.

"I directed the iron towards his side, and caused there a heat so considerable, that he requested several persons to try if it could not be felt. When I pointed my rod towards his head, he exclaimed that what he experienced was the exact nervous pain to which he was subject. He was very uneasy, being fearful lest the paroxysm I had caused should last fifteen days as usual, and he again anxiously asked me if I could remove the mischief I had occasioned. I answered affirmatively, and in a few minutes my success was complete."

The suddenness and violence of the effects produced, were evident enough to convince the most skeptical of the power that Mesmer possessed. But, incredible as it may appear, Messrs. Bertrand, Malloët, and Sollier, said only that the facts were certainly ASTONISHING, but not CONCLUSIVE.

It was at this period that Dr. d'Eslon published his "*Observations on Magnetism*," (July, 1780,) in which he comes openly forward in its favor, and relates very accurately the facts on which his entire conviction was found-

ed. He did not stop there ; on the 18th of September, in the same year, he caused a general meeting of the members of the Faculty to be held expressly for the reading and discussion of the "*Propositions of Mesmer.*" He read them, and concluded by asking authority to make, in the public hospitals, comparative experiments on twenty-four patients ; one half of the number to be treated by Magnetism, the other by ordinary medicine.

A general and contemptuous laugh, and expressions of undisguised indignation, was the only reception that Dr. d'Eslon's proposition met with. M. de Vauzesmes, a very young doctor, made himself particularly conspicuous by the violence of his attack against the friend of Mesmer. The Dean of the Faculty pronounced the following and immediate decision of the assembly :—

"1st. *Injunction*, requiring M. d'Eslon to be, in future, more circumspect.

"2d. *Suspension*, during one year, of the right of voting in the assembly of the members of the Medical Faculty.

"3d. *Erasement* from the list of the members of the Faculty, if after one year he has not made a public disavowal of his work, '*Observations on Magnetism.*'

"4th. *Rejection*, IN FULL, of the Propositions of M. Mesmer."

Mesmer, unprepared for such an event, despairing at length, resolved to quit France, after he should have completed the cure of some patients whom, without inhumanity, he could not abandon. This news spread through Paris, and even reached the ears of the royal family. The queen, whose opinion was in favor of the Novator, made some efforts to determine him to remain. On the 28th of March, 1781, M. de Maurepas, prime minister, was commissioned to offer to Mesmer, in the name of the government, an annual pension of twenty thousand francs, and another annual sum of ten thousand for the rent of a suit-

able residence, where he should, as the only condition for so great a favor, admit a limited number of patients, when officially requested, and form pupils for the propagation of his doctrine.

If Mesmer's only purpose had been that of filling his own coffers, as his enemies pretended, assuredly he had a rare and excellent opportunity of doing so by accepting this splendid offer. But he refused, positively refused, and on the following day, 29th of March, he wrote to the queen of France a letter, in which, among his respectful expressions of devotion and heartfelt gratitude for the favors intended him, he states the true motives of his refusal: "My intentions," says he, "when I came to France, were not to make my fortune, but to secure for my discovery the unqualified approval of the most scientific men of this age. And I will accept of no reward, so long as I have not obtained this approval; for fame, and the glory of having discovered the most important truth for the benefit of humanity, are to me much dearer than riches."

A short time after, Mesmer left Paris and went to Spa, where some patients of distinction, whose cure was not yet perfected, followed the Novator. However, the antagonists of his principles inveighed against the new doctrine with more animosity than ever. The discussion between Dr. d'Eslon and the Faculty went on with the same violence till the month of August, 1782. He had been condemned to lose the title and prerogatives of Dr. Regent; but this sentence, in order to be valid, required to be confirmed by three successive meetings of the assembly. After long delay the third meeting took place, and not only did Dr. d'Eslon not retract, but he declared that as he had performed the most evident and remarkable cures by Magnetism, he insisted more earnestly than ever for a fair and impartial examination of the facts; and that accordingly he had taken the necessary steps to induce the proper

authority to compel them to investigate the matter. The power of Dr. d'Eslon, as physician to the brother of the king, and the avowed protection of the queen, awed some of the members, who retired without confirming the sentence against Dr. d'Eslon.

Mesmer was still at Spa ; he heard there the news that the king was to appoint, by his own authority, a committee of scientific men to examine and report to him on the matter of *Animal Magnetism* as practised by Dr. d'Eslon. He exclaimed, that all its bright prospects were hereafter lost for him ; that his disciple, by imprudence and ignorance, would certainly injure the discovery he alone *knew how* to demonstrate ; that he never had revealed the most important part of it ; that he was a ruined man, etc. This incident, which might in fact have proved very injurious to him, was, on the contrary, the very cause of his fortune.

The celebrated attorney, Bergasse, who was one of his patients, according to the suggestion of Kornmann, the banker, suggested, in 1783, the plan of a subscription, by which at least a hundred persons were each of them to pay a hundred louis, in order to secure the independence of Mesmer and enable him to publish his doctrine. This subscription found so much sympathy in the highest society, that in the space of three months Mesmer received over 340,000 francs.

However, it was not before the 12th of March, 1781, that the king appointed a committee, composed of members of the Medical Faculty of Paris, the Academy of Sciences, and the Royal Society of Medicine, to investigate the matter.

Mesmer came back to Paris, and endeavored to induce the committee appointed by the king to witness his own experiments, instead of those of Dr. d'Eslon ; his efforts, however, proved unavailing.

It is so much more to be regretted that the committee

did not go to Mesmer, as by doing so they would not only have avoided the just imputation brought against them, of having been guilty of a flagrant injustice towards him, but also because there is good ground to believe that the experiments made by him would have proved much more satisfactory. In fact, he not only knew better the means of operating, but he also possessed certain intuitive faculties which long practice alone develop in good dynamisers. He perceived, or rather internally felt, who were the persons more likely to be affected; and in several instances he foretold to his patients what they would experience during their treatment, the kind of crisis that would take place, and when their health would be fully restored. Moreover, his psychodynamic power was much more remarkable than that of Dr. d'Eslon. To show its extent, I will relate here what the celebrated Thouret, his antagonist, but candid in his opposition, says himself in his work entitled *Researches and Doubts on Magnetism*.

"When Mr. Mesmer touches a patient for the first time, he lays his hand on the most important points where the nerves unite. In general, the patient experiences a kind of electric commotion. After which the operator recedes, and extending his finger, he conceives between himself and his subject a kind of fluid by which the established communication is preserved.

"The influence of Mr. Mesmer lasts several days; and during that time; if the person is susceptible, he can produce, at will, perceptible effects on him, not only without resorting again to touch, but at a considerable distance, and even through a wall.

"One day Mr. Mesmer being with Messrs. de Camp*** and d'E***, near the great basin of Meudon, proposed to them to pass alternately to the other side of the basin, while he would himself remain at his place; he told them then to plunge the end of their canes into the water, he

also doing so with his own. At that distance M. de Camp*** experienced an attack of asthma, and M. d'E*** felt in his liver the pain to which he was subject. Other persons tried the same experiment, and some of them were so violently affected as to faint in a very short time.

“ Another day, as Mr. Mesmer was walking in a wood of a country-seat near Orleans, two young ladies, taking advantage of the freedom that a country life authorizes, ran merrily after Mesmer in the presence of a large company. Mesmer feigned at first to fly, but stopping suddenly, and turning round, he presented the butt-end of his cane to his pursuers, and forbade them to advance ; their knees, trembling, refused to support them, and they could not move until he told them to do so.

“ One evening Mr. Mesmer went down with six persons into the garden of the Prince of Soubise, where he operated upon a tree. A short time after, the Marchioness of N***, Miss de R***, and Miss D*** fainted. The Duchess of C*** took hold of the tree without being able to leave it. The Count of Ma*** was compelled to sit on a bench, being unable to stand up any longer. I do not recollect what M. Aug***, a remarkably strong man, felt ; but I remember that the effect was awful. Mesmer then called for his own servant to carry away the persons ; but this man, although well used to similar scenes, found himself entirely disabled. Mesmer had to work for a while before he could restore everybody to their natural condition.”

However, after a superficial examination, the two reporters of the Academy of Sciences and of the Royal Society of Medicine, decided that the effects pretended to be *Magnetic* were only the workings of the imagination of the persons acted upon : that *Magnetism* itself, as a special agent, was a “ *chimera*,” the practice of which was nevertheless attended with *real* dangers.

The absurdity of "*the practice of a chimera being attended with real dangers*," did not strike the learned members of the committee till after the publication of the reports.

I must state here that Dr. Franklin, on account of illness, was detained in his bed, and did not witness the experiments. He signed the report as a matter of mere deference to the opinions of the other members of the committee. M. de Jussieu, who alone had followed the experiments with considerable attention, courageously refused to sign the report, in spite of the solicitations of his colleagues, and even the threats of M. de Breteuil, who was minister of the king. He made a particular report, in which he acknowledges the existence of an external agent independent of imagination.

Against the authority of the learned bodies, and against the ill-will of the minister and the machinations of the clergy, facts supported our cause. The pupils of Mesmer diffused the knowledge of his beneficial proceedings. Men, prominent from their birth, fortune, talents, and virtues, worked with ardor, from no other motive than the propagation of truth. Societies known under the name of *Harmony* were organized, not only in France, but all over Europe, and Mesmer relied on their exertions to secure the triumph of the new science. He himself travelled in England, Germany, and again in France, where, in 1799, he published a second work on his discoveries. Lastly, he retired to Switzerland, where, on the borders of the lake of Constance, he passed the remainder of his life. He died at Mespurg, on the 15th of March, 1815, at the age of eighty-one, leaving a considerable work on *Magnetism*, which Dr. Wolfart, his pupil and particular friend, published at Berlin in 1816.

CHAPTER IV.

DISCOVERY OF PSYCODUNAMIC SOMNAMBULISM.

AMONG the pupils of Mesmer, the most celebrated is the Marquis de Puységur, a nobleman whose birth, mental acquirements, extreme benevolence, as well as large fortune, had secured him the highest rank in society. For the first time, in 1782, he saw a few Psychodunamic experiments made by his two brothers, the Counts Chastenet and Maxime de Puységur; he was such an unbeliever at that time, that, half jokingly, half seriously, he reproached them with being the associates of a charlatan. But in 1784, when he came from the army, in which he held the rank of major, he found the first class of society in Paris divided, as it were, into two camps; the one in favor of, the other opposed to the new doctrine. He resolved to examine for himself, and consented to give to Mesmer the hundred louis to become one of his pupils. But at the end of the lectures of the German professor, his conviction was not complete, and he confessed candidly that he was by no means more enlightened on the subject than before. However, having gone to his estate of Busancy, near Soissons, to pass the summer, he one day, by way of pleasantry, dunamized one of his servants, who was suffering with a violent toothache. After ten minutes' operation, the pain had left him, and it never returned. The next day, the wife of one of the guards of his hunting grounds was similarly cured by him, in about the same length of time.

These results, trifling as they were, induced him to try his power on a young peasant, named Victor, who had for four days been suffering from an attack of pleurisy. The

operator was exceedingly surprised to see the boy, after fifteen minutes, lost in a quiet sleep, without crisis or convulsions. During this sleep, he could speak, and made sensible answers to the questions put to him by the wondering Marquis. The next night Victor slept much better than before, and on the following morning his health had evidently improved.

Such is the first correctly recorded observation of Psycodunamic Somnambulism. It is true that some writers pretend that, previously to this event, Mesmer knew this phenomenon, and was by no means surprised when its wonders were related to him; but the fact of his never having spoken of this most remarkable state, while he was so anxious to exhibit all the results of his proceedings, proves, in my opinion, that his extraordinary power, although more considerable than that which causes somnambulism, was nevertheless of a different nature. Any person who has devoted his attention to the practice, will readily understand my remark; for the difference between dunamisers is very distinctly drawn, as will be seen in the chapter devoted to the examination of this subject in my forthcoming work on the *Philosophy of Psycodunamy*.

The rapid improvement and speedy cure of Victor, in consequence of the practice of M. de Puységur, induced many villagers to call on him to be similarly relieved. But as their number daily increased, he resolved, in order to lessen his labor and fatigue, to prepare a tree according to the directions given by Mesmer. He tried the effect of it on the 7th of May, 1784. So soon as Victor put round his body the rope by which the patients were to establish a communication between themselves and the tree, he fell into the same singular state of somnambulism the Marquis had noticed before. A large number of patients, sitting round this natural Psycodunamic agent, experienced the most salutary effects. In a very short while, their

number had increased so considerably, as at one time to amount to one hundred and thirty. "I had but one regret," wrote M. de Puységur to his brother; "it was, that I was not able to act, myself, upon each of them in particular; but my guide and excellent teacher in somnambulism, Victor, affirms that these exertions of mine are not necessary; that a glance, a gesture, a mere act of my will, are the sole requisites." Thus it is that a mere boy, the most ignorant in that country, destroyed in a few words the brilliant theory of Mesmer, with his elaborate edifice of poles, his astronomical, or rather astrological influences, his strange and minute processes; unassuming and even unconscious Victor, more plainly, more intelligibly, and, above all, more truly, revealed the cause and the secret of the power of Psychodunamy.

Fame very soon widely spread the news of the prodigies worked at Busancy. Not only patients, but many curious persons came to witness the facts which transpired there. One of the latter, M. C. Cloquet, receiver of public moneys at Soissons, spent several days at Busancy, and published on the 13th of June, 1784, a letter which is the first publication in which the somnambulic phenomena have been detailed. I will give here a short extract from it.

"The persons who experience that crisis appear endowed with supernatural gifts. In touching any patient who is presented to them, they feel internally themselves and know what is the matter with him; they describe the disorder, name the suffering part and the affected organs. In many instances they prescribe remedies, which prove very useful.

"I was myself examined by a woman of about fifty years of age. I declare, on my honor, that I had spoken to no one of my ailment. After having for some length of time touched my head, she said that I was subject to fre-

quent and violent headaches, and troubled with a constant buzzing in my ears. Her statement could not have been more correct.

“A young man, spectator to this scene, laughed sneeringly, and expressed his unchanged disbelief. However, he asked her to examine him. She told him that he suffered from his stomach, and had several obstructions in his bowels, which he confessed to be true. But, still doubting, he went immediately about twenty steps further to be examined by another somnambulist, who told him exactly the same thing. I never saw a more complete confusion than that exhibited by this young man, who had come with the avowed intention of contradicting and ridiculing, and of not being convinced.

“A most striking singularity, no less remarkable, in my opinion, than the facts which I have just related, is that those sleepers who during four hours have touched patients and conversed with them, have forgotten every thing, absolutely every thing, as soon as their master had broken the spell and willed them to return to their natural state. The time that passes away during their crisis is, as it were, lost to them. Their master not only has the power, as I have already stated, of making himself understood by his somnambulists, but I have seen him, several times and with my eyes wide open,—I have seen him, I say, point his finger to any of them, and cause them to follow him in any direction he pleased,—send them far from him, either to their own houses or to any other place, which he designated without speaking to them. I ascertained that during all the time, these singular creatures kept their eyes completely closed.

“I must mention also that the intelligence of these somnambulists is truly wonderful. If, even at a distance too considerable to be overheard, persons use improper language, or by their conduct offend the laws of strict moral-

ity, they perceive it internally ; their soul is affected ; they complain of it to their master ; a circumstance which on several occasions has rendered very disagreeable and mortifying the situation of some would-be wits, who had indulged too freely their shameful propensities at M. de Puységur's."

In about six weeks M. de Puységur effected sixty-two cures on persons of different ages and of both sexes, and he observed ten cases of somnambulism. At the end of the month of June, three hundred patients were enrolled to be cured, but he was compelled to join his regiment at Strasburg, and the treatment at Busancy was suspended. During his stay in that city, although his military duties left him very little leisure, circumstances induced him, against his wishes, to brave the sarcasms of ignorance, in order to alleviate the afflictions of several sufferers. One of these was a woman, fifty-two years of age, attacked, twenty years before, with fits and violent convulsions, which took place several times a week. Another was a young man of sixteen, who, when only seven months of age, had had one leg broken, and ever since experienced an intermittent paroxsym of paralysis, which returned every day at half-past seven P. M.

M. de Puységur returned to Busancy in October, and resumed his observations and experiments. He was himself cured of a severe illness by the attendance of his assistant dunamisers, Clement and Ribault, and the advice of a somnambulist named Vielet.

He about this time sent to press the first part of his "*Memoirs to serve for the History and Establishment of Animal Magnetism*," which he presented to the different pupils of Mesmer on the 4th of February, 1785, with the express injunction that they should not be communicated to anybody: "I do not believe," says he, in his letter to them, "that the time has come to make publicly known

the facts that I have witnessed. They would not be generally admitted, in spite of the numerous testimonies annexed to them. Until at least fifty dunamisers shall have successfully repeated the experiments, it cannot be expected that any reasonable and candid person will credit them, still less the unreflecting and prejudiced multitude. To my interest for the science, is also added my personal interest. I would not like to give a premature publicity to my experiments ; for I could not without pain see people doubting my word and questioning my veracity," etc.

After having collected many more observations, and frequently reproduced the phenomena of somnambulism, he completed the second part of his "*Memoirs*:" this work, published in one volume, bears for epigraph, "*Croyez et Vouillez*," (believe and will,) and concludes with the following precepts, of which, since that time, every day has brought additional confirmation—ACTIVE WILL TO DO GOOD—FIRM BELIEF IN ONE'S OWN POWER—ENTIRE CONFIDENCE IN ITS USE.

In May, 1785, M. de Puységur went back to Strasburg, and consented, at the request of the Count of Lutzelbourg, to deliver lectures on Psycodunamy to a select society who wished to be instructed in that science. But, confident that lectures on any point, the existence of which is yet questionable, can create but little interest, he refused to communicate the theory and explications of Mesmer before having proved, by actual evidences, the reality of his discovery. Accordingly, he agreed that during six weeks he would remain every morning at his lodgings, in order to operate there on any patients they should bring to him. Before a week had elapsed, several cases of somnambulism had already occurred. The bystanders, having observed with candor and attention, unanimously and unreservedly declared, after the lapse of a month, their conviction of the existence of the phenomena, and

more earnestly than ever expressed their anxiety to learn the philosophy of them. That very day M. de Puységur began his course of lectures by reading the propositions of Mesmer, and giving to them the scientific explications and developments of the German Professor. That is to say, he spoke successively of the formation of the universe—the celestial spheres—the earth—inert matter—organized bodies—cohesion—elasticity—gravity—intention and remission in the properties of all substances—the ebbing and flowing of the tide—fire—electricity—magnetic currents—sensations—instinct—disease—the natural mechanism of the cure of maladies, etc. “Such,” said he to his audience, “is the succinct explication given by Mesmer; I will make no comment on them, in order not to influence your opinion.”

The gentlemen looked at each other inquiringly, and asked at last, what actual and positive knowledge they would gather from this theory. “This system of materialism may be perhaps very deep and beautiful. But do you think of all those abstractions when you operate? Certainly your footman Ribault is perfectly ignorant of the intention and remission of the properties of inert and organized matter. What was he doing—what was his principle of action, when at Busancy he obtained as many somnambulists as yourself? We ask only to know as much as he does, and to be able to produce the same results.” M. de Puységur deferred for a day or two the simple explanation that he was to give them. He delivered another lecture on the system of M. le Chev. de Barbarin and other spiritualists, and concluded by saying that *will* alone was the principle of all the effects they had seen. “Why!” they exclaimed, “Is that all?”—“I know of no other theory, and even for this I am indebted to Victor, Joly, and Vielet.”—“Is it possible that it is sufficient to put one’s hand on a patient, and wish him to be well, to obtain results as won-

derful as those we have witnessed? Is that truly all the secret?"—"That is truly all the secret. The whole science is contained in the two words, *Croyez et Veuillez*, that I have chosen as an epigraph for my work."

The course of lectures ended with this short but satisfactory instruction. The pupils and master now thought of establishing at Strasburg a society for the propagation of Psycodunamy. M. de Puységur drew up the laws for regulating the operations of the society and the conditions of admission; every article was discussed and voted unanimously, and on the 25th of August the society was organized under the name of *Society of United Friends*, and after having selected a proper room, they began faithfully to discharge their charitable duties. Twenty was the number of the members at the time of the formation, but they increased so rapidly, that the first annual report was signed by over two hundred members, all men of fortune, talents, and excellent character, which were indispensable requisites for admission. They published three volumes of observations, from the year 1786 to 1789, under the title of "*Annals of Strasburg*;" these contain highly interesting facts and most important instructions. This society was still in existence in 1791. The benefits conferred on humanity by the gratuitous exertions of the members are incalculable; but in 1792, the dispersion, and even the incarceration, of the greater number of them, put an end to this commendable institution.

Similar societies were formed at Metz, Nancy, Bayonne, Bordeaux, Lyons, and several other cities of France and Germany, and even in the West Indies, as much by the care of M. de Puységur and his brothers, as by the other pupils of Mesmer, who had themselves made innumerable proselytes. Evidences of the reality, power, and usefulness of Psycodunamy were collected from every quarter, and all bearing, as witnesses of the facts, the names of

men of rank and respectability. Thus, in spite of the scorn and scoffs of the pretended freethinkers, who, coveting the fame of possessing superior minds, were in fact but too weak to acknowledge their error, or too proud to investigate the matter, the triumph of truth was rapidly progressing, when the revolution in France broke out, and, like an overflowing torrent, carried away, in its irresistible course, philosophers and sciences, artists and fine arts. At this period the different *Societies of Harmony* were dissolved; their members scattered; the public treatment of patients was suspended; private ones, if any, were unobserved. Many of the most ardent advocates of the Psycodunamic doctrine were lost in the revolutionary vortex, and it was not before the greatest captain of the world had compelled Europe to submit to his mighty genius, that from its apparent defection Psycodunamy sprang up again, and secured to its cause more partisans than ever. Time and political interest had quelled the passions and hatred of the majority of the learned. The practice had been followed in silence, and its effects observed with less partiality and a more philosophical eye. The indefatigable De Puységur, who had retired to Busancy, far from the political strife, had again devoted there all his fortune and time to the relief of the sick and poor. He came forward in 1807, 1809, and 1811, with three volumes of his personal observations. These works had then a great influence; many scientific men, physicians, and naturalists, devoted their time to an investigation of the matter. More than thirty volumes rapidly succeeded his publications, and confirmed by the most honorable testimonies the correctness and importance of his principles, which they could only develop by bringing forth new and confirmatory results.

Thus it is that we are indebted to M. de Puységur for the first precise observation and description of the true characters of somnambulism. He also was the first to

point out all the resources that it affords, whether for the benefit of the subject himself, or for that of other patients ; and the first to acknowledge that the state of convulsions and violent crises of which the treatment of Mesmer and D'Eslon presented so many instances, was not only useless, but actually dangerous. Far from attempting to produce this state, he devoted all his exertions to prevent its development in the course of his practice, and to sooth and calm the patients whenever the slightest symptom of it manifested itself. What he said about the dangers attending experiments of mere curiosity, is particularly deserving the attention of all dunamisers ; and never should they forget the striking instance of it which he relates, and of which his poor and interesting Victor was the victim, at the house of the Marchioness of Montesson in Paris. (See *Memoirs*, part i. p. 199.) In a word, it may be truly said of him, that he was the first to establish the doctrine on a solid foundation.

In 1815, a society of the friends of Psychodunamy was established at Paris. M. de Puységur was elected president of it for life. At a later period, in 1817, his zeal for the cause engaged him to take the direction of the journal published by this society under the title of *Library of Magnetism*. In an article "*On the Power of Will*," inserted in the first number, he relates that, induced by former success, he proposed in 1812, to the Abbé Sicard, director of the Institution for the Deaf and Dumb, to devote all his time to dunamising the pupils of his institution, in order to develop among them the somnambulic faculties, an event which would not only afford the best evidence of the existence and extent of those faculties, but at the same time cure many of the pupils, and practically demonstrate the importance of this new means as a remedy for that particular affection. It is hardly necessary to say that the government refused the proper authorization. In 1817,

he made again the same request, although he had no more hope of seeing it granted. "But," says he, "in inserting this fact in the archives of our society, it will give to it a fixed date; and when the newspapers shall tell France that an experiment so simple and so decisive has been successfully made in other countries, we shall at least have preserved for us the glory of priority."

M. de Puységur died in August, 1824, at the age of 74. Few men have led a life offering an example more worthy of imitation. Placed on the road to honorable distinction, he could have filled the most important offices of the state; but he preferred the more true and quiet happiness of alleviating and enlightening his fellow-creatures. All who had the honor of knowing him personally, united in acknowledging that he was characterized by the purest and most unbounded charity, in which, despite the sarcasms of ignorance, he persevered till the last day of his life; and all will confess, after studying his works, that for exactness of facts, truth of observation, impartiality of judgment, and soundness of precepts, he has not been surpassed, and will always stand as an excellent model.

Not to mention immediately after the Marquis de Puységur, the venerable Deleuze, who divides with him the honor of having propagated and defended the truth and usefulness of Psychodunamy, would be an omission doubly unpardonable—first, because his constant exertions and high character as a scientific and religious man have, perhaps, done more in favor of our cause, than any thing else; and secondly, because I am proud to declare here that I consider myself as a pupil of Deleuze, for during nearly ten years I enjoyed the advantage of receiving from his own mouth extremely valuable information; and in that capacity, I beg leave to pay him the tribute of respect and regret that his memory deserves. The best praise that can be bestowed upon him, however, is simply to nar-

rate what he has done ; for deeds like his carry with them their own commendation, and are sure to win the suffrages of mankind at large.

To narrate how he became a partisan of Psycodunamy, is to give the personal experience of all who practise the science. An unbeliever at first, he rejected the facts as fabulous, till, on more mature examination, and after a personal trial, to his great surprise, he found them veritable. He then boldly declared, "I consider it a sacred duty for me to defend that which I know to be the truth, without allowing myself to be deterred from it by the judgment of unbelievers." This task he faithfully discharged, during his long and honorable career ; and his recent death is a loss of the greatest moment, not only to Psycodunamy, but to the sciences in general.

Deleuze was born in March, 1753, at Sisteron, and resided at a short distance from it, in the country, when for the first time, in 1785, he heard of the cures performed at Busancy. The letter of M. Cloquet fell into his hands, and he laughed heartily at that which he considered as mere fabrications designed to bring ridicule on dunamisers and their patients. However, he heard that one of his friends, M. D***, of Aix, a man of cool reason and superior mind, had been to see Mesmer at M. Servan's, and had since practised with success the art of the German physician. To his utter astonishment, the prodigies of Busancy were said to be produced by him, and he resolved to go and ascertain the truth. The following extract from his own works, gives an account of his visit and its results :

"I performed the journey on foot, botanizing as I went. On the second day, at noon, I arrived at Aix, having walked since four o'clock in the morning. I stopped at my friend's, and told him immediately the motive of my journey. 'What must I think of the prodigies of which I

have heard?' He smiled, and only said, 'Wait, and you will see what they are. My patient will be here at three o'clock.' She arrived, as expected, and with her several persons who were to form a chain. I joined this chain, and saw, in a few minutes, the patient asleep. I looked on with astonishment, but did not long continue looking, for in less than fifteen minutes I was asleep myself. In this state I began to talk and move so much as to trouble the chain. I was told this on awaking, when I also found them all laughing around me. As for myself, I had no recollection of it. The next day I did not join the chain: I observed in silence, and desired my friend to teach me the processes.

"On my return home, I tried my skill on the sick on the farms of the neighborhood of my country-seat. I was careful not to excite their imagination: I touched them under various pretexts, telling them that gentle frictions could not fail to be beneficial, and obtained very curious and salutary effects, which strengthened my faith.

"Towards the end of autumn I returned to the city. I met there a young physician, a man of much merit, whose prudence still held him in doubt, while his desire for knowledge made him anxious to fix his opinion by actual experience. I requested him to obtain for me a patient, whose disease might be severe enough to test the efficiency of my processes, without the case being, nevertheless, so desperate as to leave me the fear of seeing him die at the very beginning of the treatment. He introduced me to a young woman who had been sick seven years. She suffered constantly with excruciating pains, and was much bloated. Her spleen was the seat of a considerable obstruction, perceptible externally. She could neither walk nor lie down. I produced crises of abundant perspiration and urinary secretion; the blood resumed its proper course; the swelling and obstruction disappeared; and I enabled her to go

about and resume her customary duties. When I touched her, she slept, but did not become a somnambulist.

"Soon after, my intimate friend, M. D***, began the treatment of a young lady of sixteen, who became a somnambulist. She was the daughter of very respectable parents. I assisted in the treatment. She prescribed remedies for other sick persons, and gave us general directions for the management of diseases. I myself put such questions as she could not have expected, and I never have known a more perfect somnambulist. She presented to us most of the phenomena observed by M. de Puységur, M. Tardy de Montravel, and the members of the Society of Strasburg. Among those phenomena there are many, the mere possibility of which I can neither explain nor understand. I can only affirm that I saw them; and the particulars satisfy me completely that there was no ground left for the least illusion or practicability of fraud."

From this time Deleuze neglected no opportunity of multiplying his experiments and making accurate observations. The number of patients he relieved or completely cured is very considerable, and the most disinterested charity always prompted his attendance.

To relate here how he made his name eminent in the sciences and in literature, to quote his valuable translations of "Darwin's Loves of the Plants," and "Thomson's Seasons;" or to insist on the merits of his "Eudoxus, or Conversations on the Study of the Sciences, Letters, and Philosophy," and many other highly creditable writings, would be foreign to the plan of this work. If I state here that his scientific acquirements secured him the situations of assistant naturalist of the Garden of Plants, in Paris—of secretary of the Association of the Professors, who published the "Annals of the Museum of Natural History"—of librarian of the same Museum;—that he was secretary of the Philanthropic Society, the annual reports

of which he had drawn during fifteen years ;—member of the Philomathic Society, and of several other learned bodies, both in France and foreign countries,—it is only to give to my readers an evidence of the character of Deleuze. The fact that Cuvier, De Humboldt, Gay-Lussac, Thenard, Ampere, Arago, Duperron, Le Vaillant, etc., were his intimate friends, proves, on the other hand, that his rare qualities had been duly appreciated by the most illustrious men of our age. Thus it is that during the discussions which took place in the Royal Academy of Medicine, even the opponents of Psycodunamy never mentioned his name without the most honorable epithets, and the committee have always quoted his opinion as authority.

But his works on our subject should properly, at this time, alone call our attention. His "*Critical History of Animal Magnetism*," which appeared in 1813, is the result of twenty-five years of reflection and experience.

The first volume, after a general sketch of the history of the discovery and the obstacles opposed to it, contains the examination of the proofs on which the new doctrine is founded ; he treats afterwards of the means of acting, of their efficacy and dangers.

The second volume is an analysis, made with the greatest accuracy and discernment, of over three hundred writings on the subject, both *pro and con*. The candor and impartiality of the historian, by no means weakens the strength of his irresistible argumentation ; and whoever reads it will, in spite of former prejudices, exclaim with admiration, This cannot be false ! This must be true ! This is true !

In 1819 he published his *Letter to the author of "Superstitions and Impostures of Philosophers,"* (the Rev. Abbot Wurtz of Lyons.) This pamphlet, remarkable for its powerful reasoning, confutes a ranting production, which, from its absurdity and spirit of intolerance, would

have done no discredit to the thirteenth century. The Rev. Abbot, for instance, among many other evidences of deplorable prejudice and blindness, pretends that Psychodunamy is the work of the devil, and he loudly calls for the execration of men upon both dunamisers and patients, as people necessarily devoted to eternal damnation.

At the same epoch, he wrote also the *Defence of Magnetism against the attacks made upon it in the "Dictionary of Medical Science."* This defence is a model of persuasive eloquence. It constantly opposes dignity, politeness, and reason, to declamation characterized by contempt, irony, and sarcasm. It skilfully refutes the assertions of the author, (M. Virey,) by the concessions that he is himself forced to admit. It shows, for instance, the inconsistency of a man who says, (p. 528,) "It is *folly* to believe that with mere gestures, words, or will, you can act at a distance, and cure diseases;" and then again, (p. 551,) "It is with good *reason* that the celebrated Hufeland and many other skilful physicians resort to Magnetism, when common remedies have failed; for its practice has a remarkable efficacy against many disorders, such as chronic affections of the abdominal organs, dyspepsia, obstructions of the glands, dysmenorrhea, scrofula, neuralgia, rheumatism, gout, certain diseases of the eyes, deafness, &c."

In 1825 appeared his celebrated *Practical Instruction on Animal Magnetism*; an admirable system of rules, which places the subject within the reach of all minds. This work, which has been translated into all the languages of Europe, has received in this country an excellent English dress at the hands of Th. C. Hartshorn, Esq., of Providence, R. I., who has annexed to it a very valuable *description of cases in the United States.*

It would be useless to dwell on the merit of this work. The sound principles, the excellent precepts, and the extensiveness of the development given to them, render it

the indispensable manual of all persons who want a good guide. I cannot refrain from quoting the following example of the kindness and modesty which are the principal characteristics of its author: "Among the men who have devoted themselves to the practice of Magnetism, there is a great number who have more intelligence and more knowledge than myself. I have a lively desire that the reading of this work may determine them to execute the plan I proposed to myself, better than I have been able to do it. I invite them to take from my instructions all that appears to them worthy of being preserved, and not to quote me except to rectify the errors which may have escaped my diligence. Our wish is to do good. This wish unites us; it identifies us, so to speak, one with another. When success is obtained, let us enjoy it equally, whoever may be the author of it. It is possible for self-love to be gratified in the discovery of a truth, but never in having done good deeds."

In 1826, the *Letter to the members of the Academy of Medicine* made a great sensation, and was frequently quoted by M. Husson.

From 1814 to 1829, he published several essays, which appeared successively in three periodicals devoted to Psychodunamy: 1st. *Annals of Magnetism*, 8 vols. 8vo., from 1814 to 1816; 2d. *Library of Magnetism*, 8 vols. 8vo., from 1813 to 1819; 3d. *Hermes*, 4 vols. 8vo., from 1826 to 1829.

The last work of Deleuze is *A Treatise on the faculty of Prevision*, published in 1836; all who have read this work agree in their expressions of a most unqualified approval. The recent writers on Psychodunamy have all largely extracted from it, when treating of this faculty.

The writings of Deleuze cannot be too highly praised; and those who wish to devote attention to the most important truth of the age, cannot do better than resort to the works of the man who, by the superiority of his intelli-

gence, the sagacity of his conclusions, and the example of his whole life, has compelled the most envenomed calumny to respect in him the veracity of the *savant*, and the honesty of the dunamiser.

However, besides De Puységur and Deleuze, many men of high character appeared in the field, and contributed to the propagation of Psycodunamy.

The great CUVIER, in his *Comparative Anatomy*, when speaking of the nervous system, admits the reality of the Psycodunamic faculties, and expresses himself in the following terms: "The effects produced upon persons unaware of the will of the operator, and during the natural sleep of some patients; those which have taken place upon other persons, so as to reduce them to a state of insensibility; and also the effects obtained on brutes, no longer permit it to be doubted, that the proximity of two animated bodies, in a certain position, and the help of certain motions, do produce a real effect, wholly independent of the imagination of either. It is also evident that these effects are owing to a communication which takes place between the nervous systems of the two parties." (CUVIER, *Anat. Comp.*, tom. ii.)

The learned LAPLACE, in his celebrated work, *Traité analytique du Calcul des probabilités*, expresses himself in the same manner, (p. 41;) he says: "The extraordinary phenomena which result from the extreme sensibility of the nervous system in some persons, have given birth to a variety of opinions on the existence of a newly discovered agent denominated *Animal Magnetism*. It is natural to suppose that the influence of the cause is very subtile, and that it can be easily disturbed by accidental circumstances; but it would be unfair to conclude that it never exists, merely because, in some cases, it does not manifest itself. We are so far from being acquainted with all the agencies of nature, and with their different modes of ac-

tion, that it would be unphilosophical to deny their existence, because, in the present state of our knowledge, they are inexplicable."

The celebrated professor of natural philosophy, AMPERE, went much farther than either Cuvier or Laplace in the expression of his acknowledgment of the Psycodunamic phenomena. In the sittings of the Academy of Sciences, he never allowed any occasion to pass, without speaking of the necessity and importance of proper experiments, and of an investigation of the subject.

FRANCŒUR, whose name is so dear to all scientific men, made a report to the Philomathic Society on the facts that transpired in the Department of the Ardèche; and proclaimed, as a personal witness, the truth of the power of seeing without the use of the eyes, and the correctness of somnambulist prevision.

In 1819, DR. BERTRAND, one of the most distinguished pupils of the Polytechnic School, and a disciple of Deleuze, began a course of lectures on Psycodunamy, which created the greatest excitement in Paris. Encouraged by his first success, he delivered a second course, and this time the crowd was so considerable, that two hours previous to the time of the appearance of the professor not a single seat could be found in the large room of the Academical Society of Science, at the *Oratoire*, Rue St. Honoré. He published afterwards his celebrated *Treatise on Somnambulism*, which is the first work, "*ex professo*," on the subject.

DR. ROSTAN, professor of medicine at the Medical Faculty of Paris, wrote the article *Magnetism* in the *Dictionary of Medicine*, vol. xviii., 1825. When Dr. Rostan heard, for the first time, of the Psycodunamic wonders, he thought that those who related them were under the influence of a new kind of monomania, and he could not conceive the possibility of any sensible person having

faith in such nonsense. He went further; he not only said that this pretended doctrine was disgusting charlatany, but during ten years he expressed most explicitly in his writings the opinion that all dunamisers were but "*contemptible knaves*," and all their patients, "*pitiful dupes*."

However, one day, from mere curiosity, he himself tried to dunamise a person who had never before heard even the name of the science; he was amazed at his producing, after a few minutes of action, effects so wonderful, that he dared not to speak of them for fear of being ridiculed. He silently acknowledged that incredulity is the offspring of ignorance, and that the opinions of men, however eminent, are not to be depended on when they contradict the testimony of one's own senses and personal experience.

In speaking of the faculty of prevision, he says, (p. 439,) "Can it be possible that some somnambulists possess the inconceivable faculty of knowing future events? I have seen facts of that kind which are assuredly most astonishing; but, although I have seen them, *even repeatedly*, I still remain doubting."

Dr. Rostan possessed, in a remarkable degree, the power of paralyzing a limb, and of causing complete insensibility. "Fraud and deception are in cases like these absolute impossibilities; for," says he, "my will alone, without my having expressed it in any other way than mentally, has proved sufficient to produce not only the numbness, but a complete paralysis on one limb, the tongue—one sense only—or a general insensibility, which sometimes I found rather difficult to dissipate. If you ask the patient what he feels, he says that a death-like cold creeps over the paralyzed part, and that an insuperable power prevents him from moving it."

After having faithfully described the various Psychodynamic phenomena, Dr. Rostan indicates, with the same ac-

curacy, the processes necessary to produce them ; and he is the first among the savans who proposed to account for them by a physiological theory in accordance with the study of the other natural sciences. He thinks that those phenomena are dependent on the nervous system, the functions of which are not yet sufficiently known ; that the nervous agent, whatever be its nature, is the cause of them ; that this agent is either active or passive ; that it appears to be exhaled and to spread to a certain distance, as Reil and many other physiologists assert ; that the nervous atmosphere of the dunamiser mingles with that of the person dunamised, and that through this kind of communication are established those remarkable connections of thoughts, wishes, and feelings, between the one and the other ; that this agent is exceedingly subtile, and possesses, more than any known fluid, the power of penetrating opaque and solid bodies ; and that, lastly, it has some analogy to electricity.

In speaking of the therapeutical results of Psycodunamy, he says : " They who deny the cures must be indeed poor physicians, poor physiologists, and poor philosophers ! To conclude with certainty that it must possess a power useful when properly applied, is it not sufficient that the proceedings determine changes in the organization ? This truth, that reason alone suggests, is demonstrated most satisfactorily by experience. The direct influence of the nervous agent will of course appear more evidently in nervous disorders—such as hysterics, hypochondria, melancholy, mania, epilepsy, catalepsy, cramps, convulsions, general or local pains, rheumatism, amaurosis, deafness, paralysis, neuralgias, etc. ; but will its power be limited to the disorders of the nervous system alone ? Will not the brain, by being powerfully modified through this agent, operate some advantageous changes in any diseased organ ? In causing the suspension of pain, will it not con-

fer a first and immediate benefit? What, then, if experience demonstrate that this same agent makes the interstitial absorption more active? if it increase or diminish at will the general circulation of the blood? will it not establish unquestionably why general therapeutics possess no means better calculated to alleviate immediately, and ultimately cure, both acute and chronic diseases?"

It would occupy too much time and space to point out all the valuable and important things to be found in the article of Professor Rostan. I will, nevertheless, add to the above quotations the instance that he relates of sight without the use of the eyes, (p. 433.)

"I have repeatedly and successfully tried the following experiment; but I have been at last compelled to interrupt its exhibition, from its causing excessive fatigue in my somnambulist, who told me that if I should persist it would make her a perfect lunatic. My intimate friend and fellow-professor, Ferrus, was my witness, and I think proper to mention his name here because his testimony is calculated to give to my assertions the most unquestionable character of truth. He took my watch, and put it at a distance of four or five inches from the occiput. He asked the somnambulist if she could see any thing? 'Yes, I do see something that shines; but it hurts me.' Her features were expressive of pain, and ours of astonishment. We looked upon each other, and Mr. Ferrus said, 'Since she sees something that shines, she will probably say what it is.'—'What do you see that shines?'—'I do not know; it fatigues me to look at it.'—'Look again.'—'Well, wait a moment,' (and after a moment of profound attention,) 'it is a watch.' New surprise.—'But if she sees that it is a watch, she will probably tell the time by it,' again said Mr. Ferrus. 'Can you tell the time?'—'Oh, no! it is too difficult!'—'Do try!'—'Well, I will.'—She remains very attentive for a while, and says, 'It is ten minutes past eight.'

This was correct. Mr. Ferrus was anxious to try the same experiment himself. He changed the direction of the hands, and asked the time, without ascertaining previously what it was ; he did so repeatedly, and at each trial she told him the time without the slightest error. It would occupy too much time to relate all the extraordinary things that this somnambulist told us, and which proved correct ; it is enough to have demonstrated the faculty of seeing through other organs than those ordinarily used. This fact I have seen, and caused others to see."

It was a short time after the publication of the article of Dr. Rostan, that Dr. FOISSAC wrote to the Royal Academy of Medicine the letter that I have mentioned in the first part of this work, (see p. 28.) He had previously published a pamphlet on the subject, and addressed it to the Academy of Sciences. His zeal in seconding the views of the committee that he caused to be appointed to investigate the matter, is worthy of the greatest praise ; and the work which he published in 1833, is unquestionably the most important that has ever appeared on Psychodunamy. I have largely extracted from it, and that part of my own work which relates the first academical discussions on the subject is a mere translation of his.

After Dr. Foissac, the man whose constant and indefatigable exertions have most advanced the cause of Psychodunamy is Baron DUPOTET. He not only made the first successful experiments ever tried in public hospitals in Paris ; but in order to propagate the doctrine he travelled all over France, and even in England, delivering public lectures, that were well attended. The persecutions he experienced in Montpellier, and the cures he performed in that city, have secured to his name a lasting renown. He published, in 1836, his *course of seven Lectures on Magnetism*, and in 1840 his *Magnetism opposed to Medicine*. Those valuable works afford numerous evidences of the

great power he possesses as a dunamiser ; they manifest also a noble and enthusiastic mind, well calculated to produce instantaneous and striking phenomena.

Dr. FILASSIER, in 1832, presented to the Faculty of Medicine his probatory thesis, the subject of which was Psycodunamy.

Professor ANDRAL, in his course of lectures on Internal Pathology, devotes several to the examination of the Psycodunamic doctrine ; and if he does not admit all our opinions, he acknowledges at least the truth of the fundamental principle—viz. the action of man on his fellow-creature by the power of will, independently of the imagination of either,—and the truth of the somnambulic phenomena.

Several important works of modern philosophy, particularly those of Count DE REDERN, of Baron MASSIAS, and M. CHARDEL, have attracted considerable attention to the new faculties discovered in man, the existence of which Psycodunamy has demonstrated by producing somnambulism. I ought to mention also the works of Messrs. Frappart, Teste, Despine, Aubin Gauthier, and Ricard, as deserving of particular attention, and containing precious materials for the erection of the scientific edifice of Psycodunamy. But none of them is to be compared, in point of importance, with the work of M. MIALLE, whom gratitude induced to publish a *Narrative of the most Remarkable Cures performed by Magnetism in France from the days of Mesmer to the present time, (1774–1826.)* Over three thousand well-authenticated cases are to be found there ; and without exaggeration, it may be said that the records of the whole medical science contain less numerous and less interesting facts to prove the excellency of any means of treatment.

CHAPTER V.

PSYCODUNAMIC EXPERIMENTS IN THE PUBLIC HOSPITALS OF
PARIS.

ON the 20th of October, 1820, at a lecture of Prof. Husson, at the *Hôtel-Dieu*, Dr. Rossen announced a remarkable cure performed on M. Pihan de la Forest, a celebrated printer, who had been suffering exceedingly from sciatic neuralgia, and of a case of chronic *cholera*, both of which had been successfully treated by the Psychodunamic process. Dr. Desprez, the operator, was already known by a most unexpected result in a very trying circumstance: his own wife, after confinement, had experienced accidents of so serious a nature that all common remedies had failed; the patient had lost her strength, and, conscious of the imminence of her danger, had uttered the last farewell to her husband, after which she remained senseless, cold, and without the least perceptible breathing. Several of the physicians and friends who were present tried to draw Dr. Desprez away from that which was, to all appearance, a mere corpse. But he obstinately refused, and begged them to leave him alone with her. So soon as they retired, he undressed, lay down by her, took her into his arms, and tried to reanimate her with his own life. After twenty minutes, he could perceive no difference in the supposed dead; but, instead of being discouraged, he redoubled his energetic exertions, and before ten minutes more had elapsed, she uttered a deep sigh, opened her eyes, acknowledged him, and began to speak. A week after, she had completely recovered.

Of the physicians who attended the lectures that during ten years Professor Husson had delivered with the great-

est éclat at the *Hôtel-Dieu*, a great number, feeling deeply interested, begged of him to permit this new means to be tried on some patients of the hospital. He consented, and, on the 26th of the same month, Baron Dupotet, whose Psycodunamic power had rendered him very conspicuous, began his experiments. It was agreed that Dr. Husson should himself choose the patients; that the witnesses should be such persons as Dr. Husson should think proper; and lastly, that no questions but those which he should direct himself should be put to the patients operated upon. M. Dupotet raised no objections, and the room of the Sister of Charity was designated as the proper place in which to dunamise. Dr. Husson held a watch in one hand, and with the other recorded all the particulars as they transpired; the minutes were signed by all the persons present.

The first patient was Miss Samson, seventeen years old, who, after a suppression occasioned by a sudden fright and exposure to a rain-storm, had experienced great pain in her stomach, vomiting, and fever. All kinds of food, and even the simplest drinks, were immediately rejected, and frequently mixed with a large quantity of blood. Her heart beat violently, its palpitations increasing at night. During two months and a half, Dr. Récamier had resorted to bleeding, cupping, and leeching. To applications of ice, which caused hysterical crises two or three times a day, he had added blisters, the potion of Rivière, compression of the abdomen, opium, and an absolute diet during ten days.

Eight months' duration of the symptoms proved how little common medicine could do to relieve the patient. The first trial of the Psycodunamic proceedings caused only a feeble prickling sensation in the eyelids, and general uneasiness. The second time the effects were more evident, and at the third trial the sleep was so deep that it was in vain

they tried to awake her. She was carried back to her bed, where she slept nine hours in succession. The following day she answered the questions put to her by M. Dupotet, hearing his voice alone, and remaining perfectly unconscious of any noise made near her ears. They shook her violently, pinched her severely, without being able to elicit the smallest sign of sensibility; but, upon every repetition of these experiments, she had convulsions on awaking.

It was not long before Miss Samson began to give, during her somnambulic state, some account of her disorder. She said that her stomach was full of little pimples—some whitish, some red, and grouped near each other as they appear in chicken-pox; she described also near the heart a kind of bag, as big as a walnut, and full of blood; she spoke of a kind of thin thread that caused her heart to beat. She thought at first that the disease of the stomach was past recovery; as to the other, she pretended that she would soon be better. However, after a few more trials of the Psychodunamic operations, she said that she would be cured by it, without using any other remedy. The fact is, that her situation had considerably improved. The vomiting had ceased from the first day of the trial; the palpitations of the heart and the fever had disappeared, and she began to eat.

At the tenth trial, Dr. Husson desired the dunamiser to induce sleep without Miss Samson knowing it. In consequence of this, M. Dupotet consented to be locked up in a dark closet, which opened into the same room. The patient was introduced and requested to take a seat, which was only two feet from the closet where the dunamiser was hidden. They expressed in her presence their astonishment not to see M. Dupotet coming, and they concluded that probably he was detained and would not come that day. Dr. Husson let a pair of scissors that he had in his

hand fall on the floor, which was the signal agreed upon with M. Dupotet to begin the operation. In less than three minutes she was in a profound sleep. M. Dupotet came out of the closet and spoke to her as usual. Before awaking her he again went into the closet, and awoke her without either seeing her or being seen by her. The next day they repeated the experiment with the same success.

On the thirteenth sitting, Dr. Récamier, who had asked to be admitted as a witness, agreed with M. Dupotet that he should begin his operation so soon as he should ask the patient if *she could eat meat*. The same precautions were resorted to, and M. Dupotet not making his appearance, Miss Samson begged leave to withdraw. Dr. Récamier then put his question to her, and in about three minutes she was in the state of somnambulism. Dr. Récamier pinched her with great force, shook her, opened her eyes, raised her from her seat, without her giving any sign of consciousness. At a given signal M. Dupotet awoke her, operating from the same hiding-place.

Dr. Bertrand, who had witnessed the experiments, pretended that the presence of the operator was not necessary, and that Miss Samson would go into her somnambulic crisis by the sole effect of her imagination. To ascertain if this assertion was correct, M. Dupotet was requested to arrive the next day half an hour later. Miss Samson was sitting in the same arm-chair, at the same place, the usual questions were put to her, the same signals were given, but no sleep was produced. M. Dupotet came in five minutes after ten, and in a few seconds produced somnambulism.

Nothing could be argued against this experiment; it was absolutely conclusive. Still, M. Bertrand desired the trial of another, which in his opinion would render unquestionable the existence of this occult power, independent of the patient and without the help of her imagination. It

was, that M. Dupotet should come to the hospital at an hour of the night when every thing is quiet, and silently hide himself at the distance of one bed from the patient, and thence to operate without the possibility of her being aware of his presence. On the 10th of November this experiment was tried, with every possible precaution. M. Husson passed, without stopping at the bed of Miss Samson, and said to another patient farther on, "I came expressly for you to-night; you did not look well this morning, and I wanted to know how you were; you look much better, and I am much pleased to see it." He passed again before the bed of Miss Samson, and asked her negligently, "Are you asleep?"—"Oh, no! sir," said she, "I never sleep so soon." M. Husson added not a word, and went to another bed, from which he could perceive every thing without being seen himself. At precisely seven o'clock, M. Dupotet dunamised Miss Samson. After eight minutes she exclaimed, "Why! how strange I feel! I cannot keep my eyes open!" Two minutes later, M. Husson came to her, and asked her what was the matter; she was already asleep, and did not answer. M. Dupotet also came and asked her, "When would you wake up if you were left alone in your actual sleep?" She answered, "I would not awake before to-morrow at seven; but it would hurt me." However, it was agreed that she should be left in that state.

At eleven at night M. Husson called again. Miss Samson was in the same situation, not having moved. Dr. Robouam, the assistant physician of the room, visited her twice during the night; and she was watched attentively all the time. She did not stir; her respiration was long and deep, as during her somnambulic sleep; the pulse was much accelerated. They pulled her hair; they pinched her; they passed feathers under her nose and on her lips; they tickled the soles of her feet; but all without effect.

She awoke at seven o'clock as she had said, and without the slightest idea of what had transpired.

The health of Miss Samson had improved very remarkably, when Dr. Husson was removed from the *Hôtel-Dieu* to attend at the hospital *La Pitié*, and was succeeded in his former situation by Dr. Geoffroy. This gentleman consented at first to let M. Dupotet continue his experiments; but the next day, the 18th of November, he let him know that he had received an injunction disallowing of any further Psycodunamic experiments.

The suspension of this treatment proved very injurious to Miss Samson: that very day she again vomited her food, and in a short time her situation was as bad as ever. This poor unfortunate, who was nearly restored to health, seeing that she was again devoted to her old sufferings, cried bitterly; when Dr. Geoffroy, moved with compassion, invited Dr. Robouam to resume the treatment without speaking about it, and as secretly as possible. On the 29th of November, Dr. Robouam performed the operation, and succeeded as well as Baron Dupotet. The patient exhibited again the same phenomena—the vomiting stopped—the alarming symptoms vanished successively; and on the 20th of January, 1821, she left the hospital in good health and spirits.

Here is a list of the names of the doctors who witnessed the experiments and signed the minutes. Messrs. Barrenton, Barrat, Bergeret, Bertrand, Boissat, Bourgery, Bouvier, Breschet, Bricheteau, Carquet, Crequi, Delens, Druet, Fomart, Gibert, Hubert, Husson, Jacquemin, Kergaradec, Lapert, Leroux, Margue, Patissier, Robouam, Rossen, Rougier, Sabatier, Sanson, Solon, (Martin,) Texier.

Dr. Robouam, induced by his success with Miss Samson, tried some other experiments in the rooms attended by Dr. Récamier. Two patients proved to be somnambu-

lists. One of them was a man of thirty-six, named Starin, who had a violent neuralgia. The other was a young girl named Lise Le Roy ; she had been affected with spasmodic vomitings for about a year. Dr. Récamier, anxious to ascertain the reality of their sleep, submitted both of them to the painful experiment of burning them with *moxas*. I will let M. Robouam report the case himself :

“ I do, by the present, certify that on the 6th of January, 1821, Dr. Récamier, at the time of his daily visit to the patients of the room *St. Magdalene*, requested me to throw into somnambulism the patient named Starin, who occupied the bed No. 8. Dr. Récamier, previous to the request he made of me, had threatened the patient with burning him with a *moxa*, if he would pretend that he slept. Against the will of the patient, I, Robouam, induced the sleep, during which Dr. Récamier himself, on the external and superior part of the right thigh, applied a *moxa*, which caused a burning one inch and a half in length by one inch in breadth. That Starin manifested no consciousness or sensibility, and his pulse presented no variation. He began to feel the pain of the burning only after I had awoke him.

(Signed)

“ ROBOUAM.

“ *Witnesses.*—Rev. Mother St. Monique, nurse of the room ; Drs. Gibert, La Peyre, Bergeret, Carquet, and Truche.”

Two days after, Dr. Robouam consented to the trial of a similar experiment ; he relates it in the following terms :

“ I do, by the present, certify that on the 8th of January, 1821, at the same request of Dr. Récamier, I produced the somnambulic sleep on Lise Le Roy, a patient who occupies the bed No. 23, in the room *St. Agnes*. She had

been threatened with being burned if she should pretend to sleep. Against the will of the patient, I caused her to sleep; and during that state Dr. Gibert burnt under the nostrils a piece of agaric, the pungent smell of which did not affect the patient. Then Dr. Récamier himself applied a *moxā*, which produced a burning three quarters of an inch by one inch and a quarter long. She remained perfectly unconscious, and exhibited not the slightest sign of sensibility.—That I then asked Dr. Récamier if he was convinced, and his answer was, ‘*No: but my skepticism is not so complete!*’ That she felt violently the pain so soon as I awoke her; that I ceased then to operate on her, as requested by Dr. Récamier, and the consequence was, the immediate return of her constant vomitings, which for the last six weeks, as soon as I had begun the treatment, had stopped entirely. They could not be arrested by any of the means resorted to by Dr. Récamier, who, seeing that the patient was sinking rapidly, begged me at last, himself, to resume my proceedings, which were again followed by success.

(Signed)

“ROBOUAM.

“*Witnesses.*—The Rev. Mothers St. Sauveur and St. Eloy, nurses of the room; Drs. Gibert, Grandieu, Crequi, &c.”

These two certificates, and the minutes of the experiments made in the presence of Dr. Husson, are deposited in the hands of M. Dubois, a notary public, Rue St. Marc-feydeau, at Paris, where everybody can ascertain their contents.

The experiments at the *Hôtel-Dieu* had proved the reality of a particular agent, entirely independent of the patient's imagination. Those of *La Salpêtrière* afford instances of the extraordinary phenomena of somnambulism, produced and tested by men who are an ornament to the

medical science, and whose talents and integrity no person has yet dared to dispute.

Dr. Margue was the first who, in the hospital *La Salpêtrière*, undertook Psychodunamic experiments; he succeeded in producing somnambulism on more than ten patients.

Dr. Georget, of the same hospital, had inserted in his work on madness the following passage: "So long as these *magnetizers* perform their experiments in the dark, with the aid of their abettors; so long as they do not work their miracles before the Academy of Sciences, or the Faculty of Medicine, they will permit us to forego the trouble of refuting their reveries or their faith." But Georget's incredulity having been shaken by the experiments of the *Hôtel-Dieu*, and by those of Dr. Margue, he examined with distrust what he at first rejected with disdain; and six months after having written the preceding lines, he added, in a note, while his work was in the press, that he had since witnessed several phenomena, and that he had himself put to sleep several of his convalescent patients, and caused them to speak, of which I shall present a very succinct analysis.

When he put his somnambulists in communication with a sick person, they immediately experienced a pain, an uneasiness, and sometimes a sharp affection in the corresponding organs. It often happened that they were immediately attacked with epilepsy and hysterical fits, when they touched persons afflicted with these maladies just before the attacks came on.

The first patient whom he dunamised, was a woman who became somnambulous, and in the midst of great agitation told him, that at a certain period she would be attacked by a serious disease, and die of it at such a day and such an hour. Georget, not then knowing any works in which facts of this kind were mentioned, and ignorant

that somnambulists could themselves dictate the means for counteracting previsions, believed it must of necessity be accomplished. Full of terror and grief, he hastened to awake her ; and, at the time indicated, she fell a victim to the disease she had foreseen.

A somnambulist, who had an inflammation of the left lobe of the lungs, said she saw very well, and as if with her eyes, the organs of her chest ; and, in fact, gave a very remarkable description of them. The heart, said she, is enveloped by a membrane to which it does not adhere ; it receives seven vessels, two of which, apparently the largest, are agitated by a peculiar movement. The disordered lobe appeared very red, resembling the liver in some parts, and presenting grayish spots in several others. The healthy lobe had a rosy appearance. In proportion as the inflammation diminished, she saw less and less clearly, and finally could not see at all. There was a relapse, and lucidity returned ; but it was limited to the diseased lobe, the other organs being no more seen. Georget observed several facts of the same kind.

The therapeutic resources of his somnambulists presented nothing very remarkable. They rarely employed any but those remedies which were daily made use of in their presence ; bleeding, leeches, baths, moxas, blisters, and a few potions. He always *administered every thing they prescribed for themselves, and never had reason to repent of doing it*. "It was curious," says he, "to see them, when awake, exclaim against their own prescriptions, while blisters or moxas were in preparation." One of them, however, caused eighteen or twenty moxas to be applied to herself, several setons or issues, and a great number of blisters, in the space of eighteen months.

Georget could, at pleasure, deprive his somnambulists of sensation. The skin was totally insensible to the lively irritation of hot water deeply charged with ground mus-

tard-seed, and even to the burning of the moxa,—a burning and irritation which was extremely painful, when, by his will, the skin resumed its sensibility.

He suspended the muscular power of his somnambulists with the same success, sometimes in one part, and sometimes in another, and occasionally in all. One day he tried this power upon the respiratory muscles, and he produced such an immobility of the thorax, and such danger of suffocation, as very much to alarm himself, and make him determine to attempt nothing of the kind again. He says that if one were to recall a patient from the somnambulic state, without having restored motion to the muscles, and their proper faculties to the senses, a paralysis of the muscles and sensation would continue. Nothing could equal the surprise and fright which such a phenomenon caused to a person who experienced it for the first time, whether it were the loss of hearing, of speech, or of motion. "The most singular phenomenon, and the most worthy of attention," continues Georget, "relates to the foreknowledge of organic action, more or less distant in point of time. I have seen, positively seen, a great many times, somnambulists announce, several hours, several days, twenty days beforehand, the hour, the minute even, of the attack of epileptic and hysteric fits, and of the menstrual eruptions, indicating the duration and the intensity of the attacks; things which were exactly verified."

Six months after writing this article, he had observed many more new and extraordinary facts. He promised, in a note, to report an instance in the chapter on epilepsy; but when, in his second volume, he traced the history of that disease, he added, that the reason which had made him defer the publication of these phenomena to the article on Psycodunamy, induced him to put it off to another period. He says, nevertheless, the person to whom he referred, had displayed to him instances of prevision and

clairvoyance so astonishing, that he had never read any thing so extraordinary in any work on Psychodunamy, not even in those of Petetin.

This somnambulist, Petronilla, declared that a great fright would cure her. After she had been thrown into one, she assured her friends, while in somnambulism, that she was radically cured. In fact, she experienced no new attack during three months, while before she used to have two every day.

The author of the "*Cures Effected in France*," M. Mialle, furnishes us with interesting particulars of Petronilla, (see vol. i. p. 259.) She had become an epileptic after a fright occasioned by her falling into the *Canal de l'Ourcq*. She prescribed for herself that she ought to be thrown into the water during the time of her catamenia; and she indicated to Dr. Georget and the two other physicians, Drs. Londe and Métivié, who were to help him, how they were to act, and what they had to say previous to their doing so. A little before the operation was performed she was put into the somnambulic state; and when every thing was prepared, at the very moment of awaking her, and before she could be completely restored to consciousness, Dr. Londe exclaimed, "*Now, gentlemen, let us throw her into the water.*" And immediately, in spite of her resistance, she was plunged into a large bathing tub full of cold water. They kept her head forcibly under, till the time that she had herself prescribed had gone by. A nearly complete *asphyxia* was the consequence, and she was restored to life only by resorting to the ordinary means used in such cases. It was into the *Canal de l'Ourcq* that Petronilla had at first prescribed that she should be thrown; but on account of the difficulties of this scheme, it had been abandoned.

The same author relates that this patient one day said to Dr. Londe, one of the French physicians sent into Po-

land to observe the cholera, that in fifteen days he would have an affair of honor, and would be wounded. M. Londe consigned this fact to his memorandum, without attaching importance to it, and he appeared to have forgotten it, when, fifteen days afterwards, he received a sword cut from the hand of one of his associates.

Georget proposed to publish, at some future day, more in detail, if his time should permit him, the result of his observations ; he wished to recommence his experiments and give himself up wholly to new researches ;—" For I am persuaded," said he, " that great truths have escaped observers ; but, far from accusing them of exaggeration, I rather believe they have in their recitals kept below the reality. I believe, for example, that there is no perfect mode of treatment but that which somnambulists prescribe for themselves ; and that it is possible to render their admirable instinct serviceable to others. In pleurisy every physician knows that bleeding is necessary, but he does not know the precise moment of the operation ; at what vein it ought to be done, and the exact quantity of blood it is necessary to draw, etc."

Georget died at the commencement of a career so brilliantly begun, in the midst of the labors he had sketched out for himself, and of his dreams of the future. All the physiological facts which he had observed with so much care, are probably lost to science ; for, since his death, no person has spoken of publishing the notes which he left. But he himself rendered, at last, a striking homage to the principles of Psycodunamy, by these words inserted in his will : " I will not finish this document without adding to it an important declaration. In 1821, in my work on the ' Physiology of the Nervous System,' I proudly professed materialism. The preceding year I had published a treatise on madness, in which are laid down principles contrary to, or at least ideas not in agreement with the

general belief, (pp. 48, 51, 52, 114;) and hardly had I published the 'Physiology of the Nervous System,' when new meditations upon a very extraordinary phenomenon, Somnambulism, would permit me no longer to doubt of the existence, in us and out of us, of an intelligent principle, *altogether different from material existences*. It is, if you please, *the soul, and God*. In regard to this matter, I have a profound conviction, founded upon facts which are not to be controverted. This declaration will not see the light, until no one can doubt its sincerity, or suspect my intentions. If I cannot publish it myself, I urgently entreat the persons who may take notice of it, at the opening of the present testament—that is to say, after my death—to give it all the publicity possible. March 1st, 1826."

The celebrated Professor Broussais, principal physician of the hospital *Le Val de Grace*, was little disposed to believe the wonders of Psycodunamy, when his pupil, Dr. Frappart, induced him to call on Dr. Foissac, in order to ascertain some of the faculties that somnambulism developed in the patient, Paul Villagrاند; mention of whom has been made in the report of the committee of the Royal Academy of Medicine, read by Dr. Husson on the 28th of June, 1831. (See p. 29.) Paul having been put to sleep, Dr. Frappart pressed down his eyelids, and Dr. Broussais took from his pocket a letter, which he gave to the somnambulist. Paul immediately read, "War Department—Sir," and the whole of the first line, without any embarrassment. Dr. Broussais was astonished; he asked for pen and ink, and wrote three lines on a piece of paper. Paul read them instantly, although the eyelids continued to be kept shut by the application upon them of the fingers of Dr. Frappart. Dr. Foissac proposed to try some more experiments, but the skeptic avowed that he was perfectly satisfied and convinced; that he could not any longer entertain even a shadow of doubt, and he asked

permission to preserve the lines he had written, as a *monument of the victory won by Psychodunamy over his incredulity.*

Dr. Broussais immediately resolved to try experiments in his own hospital. Dr. Frappart had received from Dr. Foissac the proper instructions to operate successfully, and at the request of the professor he dunamised two patients. One of them was an epileptic, who at the very first trial exhibited some remarkable phenomena. In a few days his lucidity increased, and the faculty of prevision, already noticed in several patients of the hospital *La Salpêtrière*, became one of the principal features of his somnambulism. We will remark, that his disorder being the same as that of the somnambulist of Dr. Georget, he prescribed for himself nearly the same remedy that Petronilla had prescribed in her case. He foretold the return at a certain hour of an extremely violent attack, and said that five able-bodied men ought then to take hold of him, plunge him completely into a bath of ice-water, and keep his head under till the convulsions should cease, when they should apply to the calf of his leg a red-hot iron, and burn him fearlessly till he should scream.

This prediction spread widely, and caused a number of persons to call to witness its fulfilment, and the result of the means prescribed. Every thing went on as the patient had foretold, and since that time no attack of his former disorder has ever troubled him, according to the testimony of Drs. Broussais and Frappart, who felt a lively interest in ascertaining the reality of the cure. Fifty persons, including all the physicians, the students in medicine, and the officers attached to the hospital of *Val de Grace*, attested this event.

To conclude the history of the experiments made in the public hospitals of Paris, I must now refer my readers to the report of M. Husson, (see p. 29,) in which are rela-

ted those that took place in the hospital *La Charité*, on Paul Villagrand and Pierre Cazot. To complete the instruction to be derived from those experiments, I must mention the trial made by Professor Fouquier and Dr. Bertrand to ascertain the efficacy of dunamised water. Rose Touchard, one of the patients of the hospital in the rooms attended by Professor Fouquier, was dunamised by Dr. Bertrand. Her disorder was characterized by spasmodic vomitings, which the water prepared by her dunamiser could alone stop; any other drink was immediately rejected. They substituted, without any possibility of her knowing it, ordinary water for that which had been dunamised, and the vomitings reappeared immediately. To know if the imagination of the patient had any effect on the results, they gave her common water, which they pretended to have prepared, and again the vomitings were renewed. Finally, they gave her dunamised water, without letting her know whether it was prepared or not, and the digestive functions resumed their regularity.

In connection with the history of the Psycodynamic experiments made in the public hospitals of Paris, it will not be amiss to relate here the intolerant conduct of the enemies of our science. The public hospitals of Paris are under the general control of a board of directors, men undoubtedly honorable in many respects, but absolutely strangers to medical science, and members of the religious Society of Jesus. It was the Duke de la Rochefoucault, president of this board, who forbade, in January, 1821, the continuation of the experiments on Miss Samson at the *Hôtel-Dieu*.

It may be seen in the "*Physiology of the Nervous System*," that its author, Dr. Georget, makes no mention of the names of his somnambulists, nor of the place where he made his experiments, nor of the numerous witnesses, physicians and others, who were convinced like himself.

"It is because," says he, "we live in an age when it is not permitted to avow our belief on this point." The true reason of his reserve and silence was the fear of displeasing those who had the administration of the hospitals, and had severely interdicted all essays of that nature.

In November, 1826, the committee appointed by the Royal Academy of Medicine resolved to try experiments at the hospital *La Salpêtrière*, where epileptics and maniacs are generally treated. Experience had proved that among those patients, not only the most remarkable cases of somnambulism are to be found, but also the most unexpected cures are to be effected; thus the members of the committee were very sanguine in their expectations of satisfactory results from their researches in that quarter. But Dr. Magendie, one of the members, and physician of that hospital, refused to allow them to try any experiments before asking the consent of the board of directors. It proved of no avail to represent to him how ridiculous it was for physicians, whom public confidence had invested with the most important offices, to beg from persons ignorant of medicine, leave to adopt in their practice such or such medical doctrine, and to use such or such remedy; that the true motives of the directors in passing the by-law which opposes the use of unknown remedies, was to prevent the mania of experimenting with dangerous substances; and that, in that respect, he (Dr. Magendie) had himself in many cases slighted the injunction, more so perhaps than any other physician,—when, without leave, he made use of the most violent poisons, and when the benefits conferred on mankind by such trials had proved much more questionable than those of Psychodunamy, which, after all, was not an unknown remedy, and consequently could not be included in the general prohibition; and consisting only in the use of slight frictions, made by a benevolent hand, could offer no dangers to be compared to those of strych-

nine, morphine, prussic acid, etc. Dr. Magendie felt offended ; he persisted in his determination, and has never since consented to witness any thing like Psycodunamic experiments.

Dr. Fouquier, principal physician of the hospital *La Charité*, took the responsibility, and resolved to run the risk of displeasing the Board of Directors. Accordingly the patients, Paul Villagrand and Pierre Cazot, were experimented upon as related in the report ; but, on the 13th of October, Dr. Fouquier received the following letter :

“ SIR,—The Board of Directors of the public hospitals of Paris have received information concerning the experiments on *Magnetism*, which take place in the hospital *La Charité*, under your superintendence.

“ They have caused their decision of the 19th of October, 1825, to be read again. It is as follows : ‘ It is forbidden to all physicians and surgeons attached to the hospitals of Paris to try any experiment without a special authorization of the Board of Directors.’

“ I have been desired to send to you a copy of this decision, and the Board signifies to you their injunction of discontinuing immediately the experiments which you have improperly permitted.

“ I am, respectfully, etc.

“ BRETON, *Vice-President of the Board.*”

The members of the Committee of the Royal Academy of Medicine resented this conduct, and protested loudly against the impropriety of this letter. They assembled at the house of their President, Dr. Bourdois de la Motte, on the 3d of December, and decided that a letter, in the name of the Royal Academy of Medicine, should be sent to the Board of Directors of the public hospitals, requesting them to grant the authorization, stating that so far, the results

obtained had proved decidedly beneficial, and that the interest of mankind at large, as well as the advancement of science, required the continuation of those experiments.

They had no idea of the possibility of a refusal; but, to their extreme surprise, on the 10th of December, they received the following letter :

“ To Dr. BOURDOIS DE LA MOTTE, Member of the Royal Academy of Medicine, and President of the Committee on Magnetism.

“ SIR,—The Board of Directors of the public hospitals of Paris took cognizance, at their last meeting, of the letter written by the members of the committee of which you are the President, and concerning some experiments on *Magnetism* undertaken without authorization in the hospital *La Charité*.

“ They carefully weighed the motives which dictated your letter, but they persisted in their determination not to allow experiments in the establishments under their control, on a kind of treatment which long since has been the cause of discussions among scientific men.

“ In requesting me to transmit to you this decision, the Board of Directors invited me to express their regret for refusing to second the views of the enlightened physicians who compose your committee.

“ Very respectfully, etc.

(Signed)

“ VALDRUCHE.”

In America,—the land emphatically denominated the “*patria*” of Liberty,—instead of finding support against an odious despotism, will scientific liberty alone meet with oppression? Will the trustees of the public institutions of this country imitate the deplorable fanaticism which blinded the members of the Board of Directors of the hospitals of Paris? At Rome, in the land where a short time ago it was not permitted to teach publicly that *it is the*

earth which revolves, and not the sun, we can easily conceive how a cardinal OPPIZONI prohibited the practice of Psycodunamy ; but here,—where many important and useful discoveries have received in their practical application a development so creditable to American enterprise and genius,—will Psycodunamy alone be an exception, and be allowed still to remain in the hands of the despicable tribe of wonder-mongers ? Will not persons distinguished for their rank in life, for their literary attainments, and for their reputation as medical men, divesting themselves of absurd prejudices, take it under their protection ? Will they not form among themselves a society, whose transactions shall be conducted upon a plan that will avoid every chance of fraud, and set forth in all its splendor the truth which will one day confer on mankind at large the most valuable benefits ?

Such is my ardent wish ; such is my most sanguine expectation. It is the hope of seeing the dawn of the day when the rays of that light shall begin to shine, that induces me to remain in this my adopted country, where, perhaps, I shall reap the glory of having contributed my mite towards so fortunate an event.

CHAPTER VI.

PSYCODUNAMY IN ENGLAND.

TOWARDS the end of 1785, Mesmer visited England; but he met there with rather a cold reception. Except Lord Stanhope, whom he convinced of the importance of his doctrine, and who very hospitably received the German doctor, it may be truly said that he was considered there, by everybody, as a mere charlatan. Hence he made but a short stay among the English.

One of the pupils of Mesmer, or rather of Dr. d'Eslon, Dr. de Maineduc, had been in England before Mesmer himself. He lectured there, and practised according to the principles of his masters, with enough success to realize £100,000 at Bristol, from the year 1778 to 1798, when he published a work in a quarto volume, in which he modified the doctrine of Mesmer, and made it still more obscure and incomprehensible. He found many opposers, particularly among the members of the clergy, who accused him of blasphemy for asserting that his practice had been taught by our Saviour.

At the same time, Perkins, a surgeon practising in London, invented and obtained a patent for his metallic tractors; these were strong pieces of steel strongly magnetized, which were applied over the affected part, and gently moved about, touching the skin. Gout, rheumatism, palsy, and many other diseases, were cured by these tractors. Among the persons who publicly vouched for the truth of the wonderful cures, were eight university professors, four being professors of medicine; twenty clergymen, ten being doctors in divinity; thirty-six medical men, nineteen being M. D.'s. The tractors, however, cost five guineas

a pair, and consequently were beyond the means of the poor; and as Perkins was a Quaker, this sect subscribed a large sum and built the Perkeinean Institute, in which all comers were operated upon free of cost. But the correctness of the remark of Mesmer, that the magnet was not the cause of the success, was soon demonstrated by Dr. Haggarth, of Bath, and his friend, Mr. Richard Smith, of Bristol. They tried publicly upon five hospital patients, some tractors made of wood, painted and shaped so as exactly to resemble the real ones. Four of those patients were affected with chronic rheumatism in the ankle, knee, wrists, and hip. The fifth had chronic gout. All were considerably and instantly relieved: one of them, who was previously unable to stir, felt his knee much warmer, and immediately walked across the room. The following day the real metallic tractors were applied with results precisely similar.

Since De Maineduc, the only work published on the same subject is by Mr. Baldwin, ex-consul of England at Alexandria, in Egypt.

"When I returned to England," says he, in his preface, "I spoke to some friends of my resolution to publish the effects I had produced by using the means taught by Mesmer and D'Eslon. But all of them endeavored to deter me from it. 'You will expose yourself,' said they, 'to public derision. There is in England a prejudice so strongly pronounced against this doctrine, that you will find it impossible to overcome it.' I feigned to yield to that advice, and remained, to all appearances, as indifferent or incredulous on this important discovery as any of the learned men of my country. But, in fact, I sought for the secret reason of not only their repugnance, but even the sort of fear that they entertained of that practice. I think I found it out, and this gives me the courage of submitting to the whole world the examination of this great truth." He speaks no more

on the subject, and leaves to the sagacity of his readers to guess at the cause. His endeavors to reconcile Psycodunamy with the Holy Scriptures, prove that he was afraid to give offence to the Church of England.

From 1801 to 1825, I have been unable to follow the progress of our subject in the three kingdoms. It is certain, however, that some persons were devoting their time to the Psycodunamic practice, for, in the first volume of the "*Hermes*," (p. 358,) I find the following fact, which, on account of its being an instance of a somnambulist curing another person, I think proper to relate in full.

"In 1825, Mr. Grandchamp, a dunamiser of some renown in London, was attending on Miss G***, who, during her long Psycodunamic treatment, exhibited the most striking phenomena of somnambulism. One day, being in that state, she rose suddenly from her seat, and ran into the next room, where several patients were assembled. She went to a young girl who had just arrived in a distressing situation: she touched in succession the parts where the pains were more acute; excited a considerable perspiration; and advised the patient to go to bed, and not to fail to come again on the next day, warning her that indeed she would suffer much for thirty-six hours, but at the end of that time she would be perfectly cured.

"The next day, at twelve o'clock, Miss G***, being in somnambulism, manifested great uneasiness, agitation, and impatience. 'What is the matter, Miss?' inquired her dunamiser.—'This girl of yesterday feels now excruciating pains; she cannot come, I must go there; my action will save her.'—'How can we, Miss? we know neither her name nor her residence.'—'O, sir! I will go; I shall find her out.' The astonishment of the bystanders, among whom was his Royal Highness the Duke of Gloucester, was greatly excited; they were all of opinion that it was best to let Miss G*** do as she pleased.

"She took her bonnet and veil, and went out; being followed by many persons, whose curiosity and interest are easily conceived. She walked through several streets and stopped at a crossway, where she waited a moment, like a hound (if I may be allowed to use the expression) who tries to catch in the air the emanations that lead him to his game. She soon resumed her journey, and at last stopped, exclaiming, 'It is here.' She ascends to the second story, pushes abruptly a small door, and actually finds the girl lying on her bed. During half an hour she repeated her passes, which considerably eased the sufferer. She then dunamised a pitcher of water, and said, giving her a kiss and taking leave of her, 'Drink this, keep your bed, and to-morrow all will be over.' The prediction proved perfectly correct."

In 1828 and 1829 the public and numerous experiments made by Mr. Chenevix in the Dublin and London hospitals, before some of the most eminent men in the medical profession, excited no general interest, notwithstanding the astonishing results and conclusive evidence they afforded of the power of the agent. Dr. C. R. Hall, who has written a book against Psycodunamy, gives in the following manner the summary of those experiments.

"Of one hundred and sixty-four patients, ninety-eight manifested undeniable effects, some in one minute, some not until the operation had been repeated several times. Relief was almost always obtained. He operated by passes—or by will alone, if he had acted on previous occasions on the patient in the more ordinary way. In one instance he elicited remarkable phenomena through a door, his presence being unknown to the patient. His success in curing epilepsy, palsy—in restoring a man pronounced by Dr. Cotter to be '*far advanced in consumption*'—in cases of neuralgia, scrofula, &c. &c., was witnessed by Sir B. Brodie, and Drs. Milligan, Prout, Holland, and Babington.

"In a trial made upon some privates in the Coldstream Guards, the first was not affected. The second was put to sleep; his arm was raised as high as his head, then let suddenly fall, and yet he slept on. A bystander one day begged him to resist to the utmost his inclination to sleep. He did so, and succeeded; but his eyes and nose watered much, and the inclination to sleep was so great, that he said, 'Had I but shut my eyes for one moment, I must have slept.'

"One of the band, (Garrand,) after thirty minutes' operation was sensible of no particular effect; yet Mr. Chenevix touched his hand with his pencil-case, with the intention of producing, according to his own will, the sensation of heat or cold. The results of the first six experiments were perfectly satisfactory. Dr. Whimper tried the same experiment, with a similar result. Mr. Chenevix remarks, that if you repeat the experiment too often in the same sitting, and in rapid succession, the sensations become less and less distinct, and consequently the influence of the will less manifest, and finally null.

"One day, when Garrand's eyes were most strictly blinded, he was desired to raise both his arms, and being asked whether he felt any thing on either of them, he said, 'No.' A piece of paper, weighing perhaps from one to two grains, was placed upon his right sleeve in such a manner, that it was impossible that he should feel it. He was again desired to raise both his arms, and was asked, 'Do you feel any thing?'—'Yes.'—'What?'—'A stiffness and weight in my right arm.' The same experiment was tried upon his feet with similar success; but with the same remark as in the previous circumstance, that is to say, that at each successive time, the stiffness and weight were less considerable, and ceased to be felt after six or seven consecutive trials."

The above narrative, coming from the source I have

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mentioned, cannot be suspected of having received a favorable coloring.

I will ask any man who has devoted some attention to the study of physiology, if he knows any thing in the whole science more remarkable and more interesting than those phenomena, related and admitted as true by our opponents? How could English physicians look upon them with indifference? How could they refuse to devote some attention to the curative power of an agent which produced such evident results, while in their daily practice they constantly resort to means, the efficacy of which is far more questionable? Could they, with such facts before their eyes, still persist in their national pride, which made them look upon the philosophers of all Europe who investigated the matter as upon a set of fools, with the exception of the English? Inconceivable as it may appear, they did; and their stoical indifference towards Psycodunamy has been highly praised by its opponents in the Royal Academy of Paris.

In 1833, a learned barrister, Mr. Colquhoun, published the "*Isis revelata*." This is, by far, the best English work written on Psycodunamy. It would undoubtedly have carried more weight with it, if its author had been a medical man; and this accounts, in a measure, for the fact that its first impression has been almost powerless; yet when general attention had been drawn to the subject, his work was called for, and three editions of it have since appeared. I think it necessary to give some idea of the opinions of its author on Psycodunamy.

Mr. Colquhoun seems to adopt the new theory of physics taught by M. Chardel. According to this, the cause of life and motion is the same as that of light, heat, and electricity. There are two physical elements, matter and motion. "Matter is that which constitutes the consistence of bodies. The rays of the sun unite with matter,

and are the sole and ever active principle of motion. It is they which constitute the life of beings ; for life is the cause of organic motion in vegetables and animals. The motion of light is not the result of an impulsion, but of the mobility inherent in itself ; for it is the elementary motion, and all impulsions depend upon it, more or less immediately. Let any one examine the nature of the solar rays, and he will be convinced that they are motion in themselves, and that heat is nothing else but the agitation they produce in bodies. The solar rays are the elementary motion. Light, heat, magnetism, electricity, galvanism, electro-magnetism, &c., result from the combination of the elementary motion with matter. Muscular contractility and excitability are phenomena of elasticity produced by the vital element in animals, which form it by individualizing motion. It is always an internal power, generated by the union of the solar rays with matter ; for life is nothing else than this ; everywhere, by combining, they confer upon compound bodies their appropriate action. This is the secret of nature, &c."

However, in 1837, Baron Dupotet made a visit to London, with the intention of propagating the Psycodunamic doctrine. His exertions at first proved unavailing. Yet he succeeded, after a while, in securing the patronage of Dr. Elliotson, who in conjunction with him performed a series of experiments upon patients in University College Hospital. M. Dupotet attracted then considerable public attention. At times his parlor was filled with the highest nobility of England.

To give my readers an idea of the remarkable Psycodunamic power of Baron Dupotet, I will relate one instance of it, that was witnessed by more than a hundred of the most respectable persons of London. In the month of May, 1838, Mr. Barke was present at a lecture delivered by Baron Dupotet. He sneeringly provoked the

professor, openly expressing his complete disbelief of his power. Turning to his opponent, Baron Dupotet, at a distance of five paces, extended his hand towards him, and rooted him to the floor, stammering and vainly trying to speak or move. The face became flushed, the eyes brilliant, and at a sudden change in the direction of the hand of the operator, Mr. Barke appeared to be violently attracted, and he fell prostrate, obeying a last motion of his dunamiser. It will not be amiss to remark that Baron Dupotet is a middle-sized man, rather slender; while Mr. Barke is a tall, stout, and strongly-built man.

Baron Dupotet, after relating the foregoing instance, makes the following remarks: "And how should the phenomena elicited under such circumstances be of a mild character? You provoke by expressions of contempt a man who, conscious of his power, tells you that calmness of mind is necessary for a regular and salutary action; you question his honesty and truthfulness. To conquer, becomes thus the only aim of the operator; and to secure a victory more striking, he loses sight of a proper measure to confound his adversary." (*Magnétisme opposé à la Médecine*, p. 233.)

In the year 1838, Dr. Elliotson witnessed very extraordinary effects in two young females, Jane and Elizabeth O'Key. Those effects were produced at first by ordinary passes, in the usual way; but their susceptibility afterwards became extreme. Any object acted upon by the dunamiser would cause immediate results. Two different states were induced by those means—first a species of *coma*, during which the patient was perfectly devoid of sensibility and consciousness; and *ecstatic delirium*, when they became loquacious, obedient to the will of the operator, and manifested the most wonderful phenomena. While in that state, the *coma* might be induced instantaneously, and thus the patients be rendered fixed and perfectly mo-

tionless, in whatever posture they happened to be at the instant. During the existence of the *ecstatic delirium*, which lasted for an indefinite time—once for twelve days—one of the O'Keys was an admirable mimic; gave shrewd and witty, but sometimes extravagant answers to questions; she could see with the back of her hand, predicted the course of her own ailment, the means of cure, the death or recovery of other patients. HER PREDICTIONS PROVED TO BE REMARKABLY CORRECT.

However, one day, at the house of Mr. Wakeley, the experiments tried by Dr. Elliotson on the two O'Keys proved a complete failure.

There was a great ado about it. The opponents of Psychodunamy lost sight at once of the many times in which the experiments were completely conclusive and satisfactory. They pretended that they were but skilful impostors, who had deceived Dr. Elliotson, whom they represented as a weak and credulous man, and abused without measure. His resignation as physician of the University College Hospital was the consequence of the sarcasms of his enemies.

Nevertheless, Dr. Elliotson continued his investigations, and has since published, (in 1840,) in the appendix to his Physiology, a further account of the O'Keys. This account demonstrates how illogical is a general conclusion drawn from one single instance; and that a failure—even admitting one from an attempt on the part of somnambulists to deceive—is not a reason to pronounce that in all cases they are impostors; it gives, on the contrary, a salutary warning to be careful and circumspect in the examination of the phenomena.

In 1841, a Frenchman, M. Lafontaine, made a tour through Great Britain, lecturing and exhibiting his somnambulists in every town sufficiently large to remunerate him. The facts which he produced were so conclusive,

that even the most violent opponents could find no fault with him. He succeeded in directing very general attention to the subject. Several scientific men, physicians, and reverend gentlemen, published successively the results of their observations. We notice in particular :—

Trials of Animal Magnetism on the brute Creation, by John Wilson, M. D. This work is certainly curious and interesting. It is to be desired that the experiments of Dr. Wilson should be repeated by other careful observers. The Psycodunamic power of man over the brute creation has long ago been admitted by philosophers, and its effects are sufficiently known and constant to have induced me to devote a chapter to this subject in my work on the Philosophy of Psycodunamy.

In 1842, *Lectures*, by T. P. Catlow, Esq., reported at length in the “Manchester Guardian;” and a paper, by the same, on the fallacy of Mesmero-Phrenology, in the “North of England Magazine.”

In 1843, Dr. Braid, a surgeon of Manchester, published his work on *Hypnotism*. Philosophical views and important facts are the characteristics of the work of Dr. Braid; but although its author pretends that his discovery has no connection with Psycodunamy as previously known, it is evident that the means of inducing the phenomena constitute the only difference; for the results, both physiological and curative, are identically the same.

The *Zoist*, containing Dr. Elliotson's papers; the *Phreno-Magnet*, edited by Spencer T. Hall, Esq.; *Animal Magnetism*, by Edward Lee, Esq.; *Mesmerism*, with reports of cases developed in Scotland, by Wm. Laney, Esq., appeared at the same time.

The *Facts in Mesmerism*, by Rev. C. H. Townshend; the *Rationale of Magnetism, Animal and Mental*, by Samuel Spurrel; and *Mesmerism and its Opponents*, by Rev. Geo. Sandby, appeared in 1844.

Of these works, the most remarkable is that of Mr. Townshend; the correctness of the principles and the philosophy laid down, announce a sound, intelligent, and truly superior mind. The following propositions are a summary of the inferences drawn by him from his experiments :—

1. There exists throughout nature a pervading medium, elastic and vibratory, which may or may not be, under different modifications, the source of the phenomena of the imponderable agents generally; and possibly is, in reality, electricity.

2. This ether permeates the brain in common with all other matter.

3. Every thought moves the brain in its own appropriate manner; or, to suit the phrenologist, every thought proceeds from a certain special movement of cerebral matter.

4. This mental motion gives an impulse to the mesmeric ether within the brain, which is communicated to the mesmeric ether external to the body of the person originating it.

5. Mesmerised persons, having their susceptibility extremely exalted, are cognizant of the motions of this mesmeric medium, though in their ordinary state they would not be affected by them.

6. Every thought having its special cerebral movement, the motions created by the thoughts of other persons being transferred through the brain and through the mesmeric medium to the sensorium of a mesmerised person, are to him intelligible signs of thought; a language which, though new to him at first, he, by a gradual process of association, gives meaning to and learns to comprehend.

7. The nervous agency, or medium of sensation and motion, is identical with this mesmeric medium.

8. Sensation is fundamentally an internal process of the

mind, to the production of which the organs of the senses are not essential ; similar ultimate motions of the nerves, however produced, being alone requisite to excite similar sensations.

9. The mind can obtain information in two ways,—passively, as when it receives notice of what is going on through the senses in the ordinary way ; actively, where it takes notice through any of the nerves, in the mesmeric way. In the latter case “the common process of sensation seems reversed ; for the nerve appears to conduct the sentient power to the superficies, where it takes, as it were, the information it seeks, instead of, as usual, conducting the impulsion to the brain.”

In 1845, we notice the work of Dr. Newnham, *Human Magnetism* ; the Letters of Miss Martineau on *Mesmerism* ; and lastly, the production of Charles Radclyffe Hall, M. D., yclept, “*Mesmerism*, its rise, progress, and mysteries, in all ages and countries, being a critical (satirical ?) inquiry into its assumed merits, and history of its mock marvels, hallucinations, and frauds.”

It is curious to remark how this last author, after showing himself at the very outset so prodigal of injurious epithets towards the dunamisers, admits nevertheless as results : 1st, *Incontestable*—some cures ; 2d, *Proved*—quietude, composure, sleep ; 3d, *Probable*—attraction, muscular rigidity, convulsions, heightened sensibility, diminished sensibility, double consciousness ; 4th, *Possible*—insensibility to severe pain ; 5th, *Impossible as far as any thing can be so*—clairvoyance, intuition, prevision, etc. And lastly, immediately after such concessions, (p. 166,) he says, “I believe that there is not a shadow of evidence in support of the existence of any such influence or agency, whether designated mesmeric, magnetic, occult, or by any other name.” May we be allowed to ask Mr. Charles Radclyffe Hall, M. D., how a *nonentity* can pro-

duce any of the results that he confesses himself compelled to admit?

Before we leave the history of Psychodunamy in England, it will not be amiss to relate here two instances of great surgical operations performed in that country during the Psychodunamic insensibility. The first case was read to the Royal Medical and Surgical Society of London on the 25th of October, 1842. The following is an extract from it:—

“James Wombell, aged 42, a laboring man, of a calm and quiet temperament, had suffered for a period of about five years from a painful affection of the left knee, occasioned by ulceration arising from neglected inflammation. On the 21st of June he was admitted into the district hospital at Wellow, near Ollerton, no longer able to work, and suffering much pain. It was found that amputation of the leg above the knee joint was inevitable, and it was eventually proposed that it should be performed, if possible, during the Psychodunamic sleep.

“The patient was accordingly dunamised from the 9th of September to the 1st of October, when the insensibility appeared sufficiently induced to operate. Dr. S. Ward was then informed by Mr. Topham that he might perform the operation. The sleep being produced, Dr. Ward, after one earnest look at the man, slowly plunged his knife into the centre of the outer side of the patient's thigh, directly to the bone, and then made a clear incision round the bone to the opposite point on the inside of the thigh. The stillness at this moment was something awful; the calm respiration of the sleeping man alone was heard, for that of the spectators seemed suspended. In making the second incision, the position of the leg was found more inconvenient than it had appeared to be, and the operator could not proceed with his former facility. Soon after the second incision, a moaning was heard from the patient,

which was repeated at intervals until the conclusion. Nevertheless, the sleep continued as profound as ever. The placid look of his countenance never changed for an instant—his whole frame rested uncontrolled, in perfect stillness and repose—not a muscle or nerve was seen to twitch. To the end of the operation, including the sawing of the bone, securing the arteries, and applying the bandages—occupying a period of twenty-five minutes—he lay like a statue. Soon after the limb was removed, his pulse becoming low from loss of blood, some brandy and water was poured into his throat, which he swallowed unconsciously.

“Finally, when all was completed, and Wombell was about to be removed, his pulse being still found very low, some sal-volatile and water was administered to him; it proved too strong and pungent, and he gradually and calmly arose. At first he uttered no exclamation, and for some moments seemed lost and bewildered; but after looking around, he exclaimed, ‘I bless the Lord, to find that it is all over!’ Being asked to describe all he felt or knew during his sleep, he said, ‘I never knew any thing or felt any pain at all; I once felt as if I heard a kind of crunching, but would have still slept comfortably had I not been awakened by that strong stuff.’”

Dr. Ward, in his statement three weeks after the operation, declares that the success had been complete; the patient had not had a single bad symptom, none even of the nervous excitement so frequently observed after painful operations.

“Previously to this,” says he, “I was a skeptic; but now who can deny the effects and advantages of this mysterious power, which deadens the sensibility to such an extent as to allow a surgical operation of the greatest magnitude to be performed on a live body as readily as upon a corpse?”

The second case was an amputation of the thigh, performed on Mary Ann Lakin, at Leicester, and published in the *Leicester Mercury*. "During the operation," says the correspondent, "as far as could be judged, there was an entire absence of pain. This was evinced by the countenance preserving throughout the greatest placidity, not a single motion of a muscle indicating sensation. On being awakened, the patient was not aware of what had taken place till informed by those in attendance."

I will conclude this chapter with a few words upon a Psychodunamic faculty observed in Scotland, and known in that country by the name of "*Second Sight*." Johnson will not be a suspected authority.

"The *Second Sight*," says the author of the *Voyage to the Hebrides*, "is either an impression given by the eyes on the mind, or by the mind on the eyes, by means of which distant or future objects are perceived and seen as if they were present."

"This faculty is passive; it is neither voluntary nor constant. These apparitions cannot be commanded, detained, or recalled; the impression is sudden."

The writer adds this very sensible reflection: "The faculty of *Second Sight* is wonderful, only because it is uncommon; for, considered in itself, it does not imply more difficulty than dreams, perhaps even no more than the regular exercise of our faculty of thinking."

In speaking of the *Second Sight* in the Highlands of Scotland, the author of *Human Magnetism* (Dr. Newnham) says, "That it is a fact so well attested by so many authors worthy of credit, that notwithstanding its marvellousness, it is impossible to doubt it. With regard to this attribute of marvellousness, it is to be considered that it is contemporaneous and co-extensive with ignorance; that it is to be found largely developed in men of limited understanding, with whom every thing beyond their acqui-

tions is to them marvellous—that its power and influence are circumscribed by the extension of knowledge—that the light of science dispels every day the mists of wonder—that that which is marvellous to-day, may cease to be so to-morrow ; and that therefore its indication is the ignorance of inquirers, and not the want of stability or truthfulness in the facts.”

CHAPTER VII.

PSYCODUNAMY IN THE UNITED STATES.

It is not long since public attention in the United States was first called to Psychodunamy and the facts connected with it. Still it was known, or at least it had been heard of, even in the days of Washington. In the "*Memoirs, Correspondence, and Manuscripts of Gen. Lafayette*," published by his family, we read the following curious passage in the broken English of the French warrior to the American hero: "A German doctor, named Mesmer, having made the greatest discovery upon *Animal Magnetism*, he has instructed scholars, among whom your humble servant is called one of the most enthusiastic. I know as much as any conjurer ever did, which reminds me of our friend's, at Fishkill, interview with the devil, that made us laugh so much at his house; and before I go, I will get leave to let you into the secret of Mesmer, which, you may depend upon, is a grand philosophical discovery."

It is generally reported that the first public lectures on Psychodunamy delivered in the United States were at Pawtucket, R. I., in the fall and winter of 1836, by Charles Poyen de St. Sauveur, a French gentleman. But this is an error. Another French dunamiser, much more known as such in France than M. Poyen ever was, viz. M. Joseph Du Commun, now a teacher of the French language at the U. S. Military Academy of West Point, delivered lectures at New York, in July and August, 1829. He stated in those lectures, that on his arrival in the United States in 1815, he called upon two other persons whom he had known in Europe as having practised the new science; they united in a society of which he was appointed president. But

slowly did the number of members increase, and they never were over a dozen. Yet, small as was this society, they nevertheless diffused among the public some knowledge of the object and importance of Psychodunamy, and remarkable cures were performed, often without even mentioning the name of the agency put in use.

However, M. Poyen found in Miss Gleason, of Pawtucket, a young lady of respectable family, a remarkable somnambulist subject, with whom he visited Boston and Lowell, and gave a series of practical lectures, which gained from among the most scientific and eminent persons in this country many converts to the doctrine. He likewise enabled many gentlemen, by his instructions, to become professional dunamisers.

The city of Providence has afforded, perhaps more than any other place in the Union, evidences of the importance of Psychodunamy. The newspapers have been nearly a year making known the phenomena which transpired there; and Thomas C. Hartshorn, a gentleman eminent for his learning, has collected, in his appendix to the translation of the work of Deleuze, several of those well-authenticated facts. The following are from his book:—

“A child, about nine years of age, attending the school of Miss Snow in this city, (Providence,) was about a month ago, during an intermission, found to be asleep in the school-room. One of the young scholars came and gave information. Miss Snow and others tried to rouse her, but not succeeding, they became alarmed. A young medical student, a son of Commodore John Orde Creighton, being called in, soon perceived that she was in a Psychodynamic sleep. A little girl about ten years old immediately burst into tears. It was evident that she (Jane Ball) had done it; but she was so much terrified at the result of the mischief, that Miss Snow called her into another room, soothed her distress, and told her she need

not be frightened ; she had only to go to Anne, and ask her to wake up. This was done. She merely spoke to her, and she came out of the Psycodunamic state, with that smile upon her visage which is peculiar to those who are gently roused from it. The child had been, once before, and only once, put into the somnambulic state. It was effected in about five minutes, by a lady who had never before tried her hand at this business.

“ An instance of the power of dunamising without manipulation, and causing sleep at the first trial, is afforded in the case of a woman, who, being in a nervous state, was put to sleep for the first time by her husband, in the course of fifteen minutes, without her knowing his intention ; she sitting at one part of the room, and he in another. When she was asleep, he went into an adjoining room, out of her direct vision, and taking down a book, began to read it. After being some time in the Psycodunamic state, she was awakened. She related correctly what he had done, and evinced the usual proofs of clairvoyance. The gentleman is a resident of this city, a friend of mine, on whose veracity I can depend.

“ I learn these particulars from Mr. Benjamin Cozzens and Mr. Joseph Balch, Jr.

“ Dr. ***, of this city, informed me that one of his daughters, seven years of age, put her little sister, between two and three years of age, into a deep Psycodunamic sleep, so that her mother could not rouse her. Some time afterwards she was very eager to experience the effect again, and cried because she was not permitted to be dunamised.

“ An instance occurred of one boy's putting another into the same state, which was related to me by an eyewitness of the fact. It took place in this city.”

A very interesting case of clairvoyance was evinced by Miss Parker, who was one day dunamised by Dr. Brow-

nell, a very eminent physician, at Providence; the description of this case has appeared in many of the newspapers, and excited much interest. The particulars below are furnished by Dr. Brownell to Mr. Hartshorn.

"The patient lived more than a quarter of a mile from my house. I requested a somnambulist, then at my house, to see if she could find such a man, at the same time pointing out to her the situation of the house, which was not in sight from the room where we continued all the time. She saw him. On being asked in what room, she replied, in the third room back from the street. She was then requested to describe the situation of the furniture in it, in order to discover whether she had got into the right place, and whether her clairvoyance might be trusted at that time; she described it very exactly.

"I then told her my patient had been sick a long time, and desired her to examine him and tell what the disease was.

"She said, 'He looks so bad, I do not like to do it.' I replied, 'Never mind that; it looks bad to you, because you have not been accustomed to looking at the interior of a body.' As I supposed him to be affected with a diseased liver, and with indigestion arising from a diseased state of the stomach, I asked her to look at the stomach, to see if that was diseased. She answered, 'No.'—'Is the liver diseased?'—'No.'—'Well, examine the whole intestinal canal, and see if there is any disease there.'—'I do not see any,' said she. 'Examine the kidneys.'—'Nothing is the matter with them.' Not knowing what other part to call her attention to, I requested her to look at every part of him. After some little time, she says, 'His spleen is swelled; it is enlarged.'—'His spleen!' said I; 'when we speak of a person who is spleeny, we suppose that he has an imaginary complaint. What do you mean?' She said, 'The part called the spleen is enlarged.'—'How do

you know it is enlarged ?"—' It is a great deal larger than yours.'—' Do you see mine ?'—' Yes.'—' How large is his spleen ?'—' It is a great deal longer and thicker than your hand.'

" I asked her to put her hand where the spleen is situated. She immediately placed her hand over the region of the spleen.

" I then conversed with her in relation to the other viscera ; and she gave a very correct description of them. I asked her if she had conversed upon the subject, or seen any plates of the internal organs. She declared she never had.

" Seven days after this, the patient was taken more seriously ill, and died on Saturday, the third day following. On Monday a *post mortem* examination took place. Eighteen persons were present, of whom sixteen were physicians.

" I then stated all the particulars of the examination by the somnambulic patient ; and requested the physicians to examine the body to see if they could discover the diseased spleen from external examination. They with one voice declared they could not.

" I then opened the body, and, to the utter astonishment of the physicians present, found the spleen so enlarged as to weigh *fifty-seven ounces*. Its usual weight is from four to six ounces. No other disease was perceptible."

Two remarkable cases of clairvoyance were related by Col. Stone, in the N. Y. Commercial Advertiser, of the 4th of September, 1837 ; the Colonel was previously an unbeliever in the science, and how far he became a convert to the faith I leave the reader to judge from reading the following narrative from his pen :

" *Animal Magnetism*.—We have had our time and times of laughing at Animal Magnetism. We shall laugh at it no more. There is something awfully mysterious in the

principle, beyond the power of man to fathom or explain. Being in Providence on Saturday, Sunday, and Monday, the 26th, 27th, and 28th of August, an opportunity was afforded us of seeing and taking part in a series of experiments, with a young blind lady, while under the magnetic influence, the results of which were not only marvellous in our eyes, but absolutely astounding. The exhibition was not public, and the parties were all people of the first respectability, professional and otherwise. Having heard much upon the subject, and disbelieved all, the experiments were made before a private circle of ladies and gentlemen, at our own urgent solicitation.

“ We have written a narrative of the circumstances, comprising some fifty or sixty pages of foolscap ; and we venture to say, that nothing hitherto published upon that subject is so wonderful, by far, as the facts of which we were witness—all of which we saw, and part of which we were. We shall publish our narrative, on taking it to Providence for examination, provided we can obtain permission of the parties—who have hitherto avoided publications or public exhibitions.

“ One surprising incident we will mention. On Sunday, while we were in Providence, a small package was received from Mr. Stephen Covill, of Troy, containing, as he wrote to his friend, a note, which he wished Miss B. to read, while under the magnetic influence, without breaking the seal, if she could. Mr. C. had been induced to try this experiment in consequence of having heard extraordinary performances of this kind—which, of course, he doubted. The package, or letter, was evidently composed of several envelopes. The outer one was composed of thick blue paper. On Sunday evening, Miss B., who it must be borne in mind, when awake, is blind, was put into a magnetic slumber, and the letter given to her with instructions to read it. She said she would take it to bed

with her, and read it before morning. On Monday morning, she gave the reading as follows :—

“ ‘ No other than the eye of Omnipotence can read this, in this envelopment—1837.’ ”

“ We made a memorandum of this reading, and examined the package containing, as she said, the sentence. She said, then, on Monday morning, that there were one or two words between the word ‘ envelopment ’ and the date, as we understood her, which she could not make out. We examined the seal with the closest scrutiny. The seal of Mr. Covill was unbroken, and to turn the letter, or to read it without opening, with human eyes, was impossible.

“ After our return to the city, viz., on Wednesday last, we addressed a letter to Mr. Covill, to ascertain whether the reading of the blind somnambulist was correct. The following is his reply :—

“ ‘ *Troy, Sept. 1, 1837.*

“ ‘ DEAR SIR,—Yours of yesterday I received by this morning’s mail, and as to your inquiry relative to the package submitted to Miss B. while under the magnetic influence, I have to say, the package came to hand yesterday. The sentence had been written by a friend, and sealed by him at my request, and in such a manner as was supposed could not have been read by any human device, without breaking the seal. We think the seals have not been broken until returned. The sentence as read by Miss B. is : ‘ No other than the eye of Omnipotence can read this, in this envelopment—1837 ; ’ and as written in the original, on a card, and another card placed on the face of the writing, and enclosed in a thick blue paper envelope, was : ‘ No other than the eyes of Omnipotence can read this sentence, in this envelope.’—Troy, N. York, August, 1837.

“ ‘ Respectfully, yours, etc.

“ ‘ STEPHEN COVILL.’ ”

"P. S.—We have just received a note from Providence, with permission to publish our own narrative. But as it is very long, and equally complex and wonderful, we shall first take it to Providence, for the examination of those who were present on the occasion, our aim being scrupulous exactness. We also left a note for the blind lady to read, sealed with seven seals. We have received it this morning, the seals unbroken, with the answer written on the outside. This answer is correct, as far as it goes. We were in great haste at the time of preparing the note, and having the odd title of a queer old book in our pocket, printed in small italic letter, we wrote a part of the note with a pencil, and stuck on two and a half lines of the small italic printing, with a wafer. The note, written and printed, as we left it, was in these words:—

"‘The following is the title, equally quaint and amusing, of a book which was published in England, in the time of Oliver Cromwell:—*Eggs of Charity layed by the Chickens of the Covenant, and boiled by the waters of Divine love. Take ye and eat.*’

"The following is the answer sent by Miss B., through an intimate friend:—

"‘The following is a title, equally amazing (or amusing) and quaint, of a book published in England in the time of Oliver Cromwell:’

"‘Eggs of Charity.’—‘Miss B. does not know whether the word is amazing or amusing. Something is written after the ‘*Eggs of Charity,*’ which she cannot make out.’

"Thus much for the present. We make no comments. What we know to be true, we fear not to declare. Facts sustained by the evidence of our own senses, we trust we ever shall have the boldness to publish. In regard to our narration, it is alike wonderful and inexplicable. As Paulding’s black witch in Konigsmarke says—‘*I’ve seen what I’ve seen—I know what I know.*’”

This statement of Col. Stone drew upon him most violent abuse from some persons. It excited in particular the satirical pen of Mr. C. F. Durant, who wrote a book on the subject,* in which the friends of scandalous reports and waggery have found a rich treat; yet to pay him the justice due to everybody, even to our opponents, I will say that his work contains excellent precepts for detecting the imposition of would-be-somnambulists. But as Mr. Durant represents all the persons who affirmed to have witnessed true Psychodunamic facts in Providence as so many fools and dupes, it will not be amiss to quote here on the subject part of a letter published in Mr. Hartshorn's appendix, and directed to him by Rev. E. B. Hall, of Providence.

"DEAR SIR,—You wish me to write you something about my experience and opinions on the subject of *Animal Magnetism*. I have been unwilling to say any thing publicly about that of which I know so little; and I should decline now, if my name had not already appeared in several journals without my permission, and in support of facts not correctly given. It was so in the reference to me which the appendix to your first number contained, afterwards quoted by Colonel Stone, although there was no exaggeration. A man's own opinion may be of little importance, but truth is of great importance on all subjects, and especially as to matters of observation and fact. I feel willing, therefore, and feel it to be due to others, to say in brief what I have seen and what I believe.

* Exposition, or a new Theory of Animal Magnetism, with a key to the mysteries demonstrated by experiments with the most celebrated somnambulists in America; also strictures on Col. W. F. Stone's letter to Dr. A. Bingham: by C. F. Durant. New York, 1837: Wiley and Putnam.

“The reality of that which is called Animal Magnetism is purely a question of fact. As such I view it, as such alone do I attach any importance to that which is said or done about it. Whether it be new or old—whether it agree with preconceived opinions, or oppose them all—whether the wise men in France of the last century, or those of the present, believe or disbelieve—whether the marvellous powers here supposed, if real, would do most good or evil—whether the ‘possessed nuns,’ the ‘Salem witches,’ and the ‘old wives,’ of all ages and both sexes, have not wrought as great wonders as the modern somnambulists—are all questions of lively interest, it is true, and proper inquiry; but utterly impotent, if not irrelevant, in settling a question of fact. Then, as to fears or hopes in regard to the truth of Animal Magnetism, I have neither. I have not the least solicitude that it should prove either true or false. I know it is either true or false, whether proved so or not—whether I believe or reject, or any man, or all men. If it be false, it will do no great harm—if true, it will do good; for all truth is good, and does good. Its interference with any other truth, is an impossibility. It is not in the power of Animal Magnetism, or any thing else, known or unknown, to destroy one particle of truth in religion, or nature, or man. Truths are never destroyed. They are not of man—he can neither create nor annihilate the smallest of them. They are of God, and they are imperishable. There is but one question and one investigation, in this or any subject, that should awaken great anxiety or be deemed essential—*What is truth?*”

“Now, in seeking the truth, in regard to Animal Magnetism, there seems to me to have been too much credulity, a too easy faith, with many. The public at large are incredulous, and they ought to be. Some of them, to be sure, are very weakly incredulous, from self-conceit, or obstinacy, or timidity, or blank ignorance. But many are

wisely incredulous. A healthy mind will never, as it cannot, believe that which is wholly strange, intrinsically improbable, and not yet supported by evidence adapted to its nature, or proportioned to its magnitude. And much of the evidence offered in this case and relied on, is neither of the kind or degree that the case demands. I have seen many trials, where the truth of every thing was almost taken for granted; and the men and women merely looked on with open mouths. Supposing the 'subject' was of course asleep, and insensible to all sounds and sights, they have openly said and done every thing, and then wondered that she knew it. This is singular folly. It is child's play. The true principle in testing such supposed wonders, is to take nothing for granted; no, *nothing*. I go to the examinations without assuming a single fact in the case, but rather distrusting every thing until it is *proved*. The whole matter is improbable; that is to say, is opposed by all we have ever seen and all we know. I have a right, therefore, to institute the most rigid and suspicious scrutiny on every point. I will not believe, because the operator is an honest man, and the subject pure and true. That I do not dispute, and it is to be taken into the account. But it does not of itself prove much in a case like this. The best men in the world may be deceived, and so may the wisest. Nay, such is human nature, that in certain circumstances, the best and wisest may deceive others, however unintentionally. I will not believe even my own senses, in matters so unaccountable, until I have had frequent opportunities of examining. I hold that any thing which is *possible*, is more probable than that a person should see without eyes, and travel without moving. I demand, therefore, for such facts, such evidence as it is not possible to evade or resist. So long as there can be any evasion or other explanation, my own mind will not receive the appearances as facts, whether others re-

ceive them or not, whether I wish to receive them or not. I distrust all appearances that may be feigned, or in which imagination may be the sole agent ; and the power of imagination is almost indefinite. I distrust all answers given to leading questions. A very great portion of the questions which I have heard put to supposed somnambulists, have been suggestive. I distrust all information given, when that information could have been obtained, either from hints carelessly dropped in the room, or from personal intercourse and previous knowledge of objects and places. To make out a case of actual clairvoyance, or of mental locomotion, there must be not only no probability, but no possibility of any of the above helps or explanations. Nor can I conceive of but one kind of proof of this particular power, so inconceivable and inexplicable. That proof is the consciousness of holding in one's mind a fact unknown to all others, proposing the inquiry ourselves in the most guarded manner, without any suggestion, or hint, or help of any kind, and then hearing a true and unequivocal answer. It is little to hear others ask questions, when you know not what communication there may have been previously. It is insufficient to be told even that letters were read through bandages and envelopes many, if you know nothing of the actors, even if you believe their assertions. For letters have been read, by peculiar processes, without being opened ; and letters have been opened and returned so well sealed, that the writer himself could not detect any appearance of change. So that while I disclaim all suspicion of foul play in the cases of this kind occurring here, I insist that they are not positive proof of the power of seeing through opaque substances, except where the letter is not for a moment lost sight of by the writer or operator. If it is not lost sight of, but openly read, and its contents correctly told, then is this also evidence of the highest kind ; supposing, as before, that the

writer is sure no one but himself knows what the letter contains.

"These things are said, not for their peculiar value, but in explanation of the kind of feeling and principles of evidence which many, in this place, have brought to this subject. They show, that, so far at least, *there has been no very great credulity or liability to be deceived.*

"If there are those who know not the difference between inquirers and believers, or who think that the only wise ones are the scoffers, we must be excused from going into any argument with them or about them. It is violating all probability and all common sense, to suppose that hundreds of men and women, of every profession and station, of unimpeachable veracity, and at least respectable information, without any concert, compensation, or assignable motive, should engage in the same childish attempts at imposition, produce the same strange results, and in different places become operators or subjects on a large scale, for no earthly end but the pleasure of being duped. Then to crown the wisdom of such a supposition, it is only necessary to take a single case; for instance, that of a young woman of good sense and character, feigning total blindness for a year or two before she hears of Animal Magnetism in order to be prepared for it, subjecting herself to all manner of privations, denying herself the agreeable privilege of seeing, working, eating, walking, or doing any thing with comfort; falling repeatedly, in this pretended blindness, so as to receive serious injury and remain for weeks in severe pain and dangerous illness; then all at once contriving, her eyes still closed and covered, to walk about easily and to see correctly; not for her own comfort or gain, but only for the public entertainment or public suspicion; her family, physicians, and friends at home, all the while asserting her actual blindness, and all with whom she lives being unable to detect in her a single

appearance of insincerity or even power of management ; yet all an imposition ! Believe it, who will. Find its parallel or explanation, if possible, in any case of witchcraft or delusion—or rather, imposition ; for it is important to distinguish. Delusion there may be, of some kind, in this very case, and every other ; but imposition there is not, if any evidence can be trusted, or any fact proved by testimony or observation.

“ This is the first result to which I am brought, viz., that there is no intentional deception in this matter. I do not say, that none who have ever engaged in Animal Magnetism have been deceivers, or that there has been no wilful deception in a single instance here. I mean simply that as a general, if not a universal fact, the circumstances of the case forbid a suspicion of *fraud*. Self-delusion there may be. But an attempt to delude others, any kind of collusion or imposition, artifice, management, humbug, there is no reason to suspect. Those only who exhibit themselves for money, give room for any such suspicion ; and they may not have been guilty. In the most remarkable cases we have had, in almost every case that I have seen or heard, there has been an utter absence of all ground for suspicion of motives. Nor have I known of more than one observer (Mr. Durant) who has imputed bad motives ; and he has given more evidence in his book of having practised, than of having detected, fraud.

“ A second conclusion to which I have come, in common with most inquirers, is in favor of the reality of the magnetic *sleep*. This follows indeed from a belief in the honesty of those concerned. But it deserves notice as a conviction almost universal now, in the minds of those who have given any attention to the subject. There is no reason for the least doubt, that a peculiar sleep is produced by certain manipulations, differing widely from common sleep, accompanied often by a suspension of sensibil-

ity, and sometimes by a remarkable activity of mind and power of communication. So far as this constitutes Animal Magnetism, I doubt if there are many informed minds, in this or any city, or any country, who doubt its reality.

“ I have seen evidence, at times, which in itself was irresistible ; facts which I defy any man to account for, on any known principles. But the powers themselves which these facts tend to prove, are so amazing, so utterly incomprehensible and tremendous, that my mind demands more evidence, repeated in every variety of circumstance, and tested by all orders of men, before it will or can fully believe. Then, too, there are so many failures made by every somnambulist, so many inequalities, inconsistencies, and perplexities, that it becomes the part of wisdom, if not of necessity, to suspend judgment, and wait for greater revelations. Inequalities, it is true, and failures, are no proof of the absence of the power. They belong to all states of mind, and occur often even in the natural sciences. They weigh something in favor of the honesty of the parties. And at all events, until we know what the power is, we have no right to prescribe laws or conditions, to say that it must always do this or never do that. We ought only to examine the more closely and widely on this account, and draw inferences and pronounce judgments with extreme caution.

“ But there are the *facts*, you say—what will you do with them ? I can only say, I know not what to do with them. Facts they are, so far as I can discover: I have witnessed them, I have tried them severely, I have been compelled to admit them in some cases. The evidence has sometimes, in some few instances of my own observing, been as high and complete as I can conceive. But the cases have not been sufficiently numerous and varied, the evidence not sufficiently tested, to sustain belief in such monstrous capacities. I will believe any thing, or,

more properly, I must believe any and every thing that is *proved*—whether I understand its nature or not, whether I can reconcile it or not with my preconceived notions. Its relations, its purpose, its uses, and consequences, I leave with Him who gives all power and ordains all truth. But it must be proved; and the proof must be proportioned to the nature and magnitude of the thing to be established.

“ You may wish me to refer to some facts. It cannot be necessary, and I have already been too long. In the particular case with which my name has been connected, I had Miss B. wholly under my own control. I questioned her about places and objects which she had never seen, and some of which, as they then existed, no creature but myself could have known. I proposed the questions in the most guarded manner. I had never been satisfied before, and I did not expect to be then. But, if not satisfied, I was confounded. She described distant objects, whose position in some cases I had just changed, whose existence in other cases I did not then know or believe, so truly, so wonderfully, that I could only marvel. At other times, she has done the same in regard to my own house, and houses in other towns and states. Then as to her power of seeing, (not taking her blindness for granted, though unquestionable,) I have tried it in various ways, and am convinced that she sees either by some other organ than the eye, or with such rays of light only as can penetrate all substances, if there are any such. I have seen a sealed letter, containing a passage enclosed in *lead*, which letter she held at the side of her head not more than a moment, all in sight, then gave it back to the writer, and afterwards wrote what she had read in it—the letter was opened in my presence, and the two writings agreed in every word, there being two differences in spelling only. Of her power, or that of any somnambulist, to examine bodies and describe diseases in others, I have *seen* no

satisfactory proof. But one of our first physicians, who has published nothing on the subject, has recently told me of a case of his own, which is enough to silence, if not convince most skeptics, etc.

“With great regard,

“E. B. HALL.”

The “*Facts on Mesmerism*,” published by CHARLES CALDWELL, M. D., of Louisville, Ky., in 1842, is the only work on Psychodunamy written by a medical man in America, so far as I have been able to ascertain. His pamphlet, which contains many interesting and important narratives, proves that he is an attentive and careful observer. I regret only that the usefulness of the practice, in a medical point of view, has not more exclusively engaged his attention, and that his “*Life of Mesmer*” gives credit to the many errors and calumnies which his detractors have so industriously circulated to his prejudice.

The most important publication, after the foregoing, is the “*Magnet*,” a periodical devoted to Psychodunamy, and long under the direction of Rev. Mr. LAROE SUNDERLAND. In it he gives the following propositions as the result of his investigations in the science of human life:

1. “That animal life is nothing more nor less than Magnetism in an organized or modified form. The magnetic forces produce the conception and growth of the human system; and their decay and separation from the body, results in death.

2. “That this life is generated between the brain and the semilunar plexus, or perhaps the solar plexus.

3. “That from the brain vitality is distributed over the system, and different parts of that organ supply it for different portions of the body; so that every vital or physical organ and muscle is animated and controlled by a separate portion of the brain.

4. "The temperaments are fixed and determined by the predominance of the different magnetic forces. A predominance of the negative forces makes one temperament, and the positive forces another; and the combination of the different forces in the same person, and proportions of the forces in certain parts of the system, make a combination of the different temperaments in the same person.

5. "Derangement of the magnetic forces in the natural organs produces monomania, insanity, and madness.

6. "Derangement of the cerebral organs which control the physical organs, produces disease; and the derangement of the sympathetic points or poles in any other parts of the system, produces the same results, and affects the brain, more or less, in all cases.

7. "All diseases may be controlled, more or less, by magnetizing the cerebral organs corresponding with the parts affected. Hence, as far as we have ascertained the location of the different cerebral organs which control the vital organs, we have found Magnetism to be a specific for recent diseases of every kind.

8. "For nervous complaints, and diseases of the brain, such as monomania, insanity, and madness, Magnetism is a perfect cure, in recent cases where we can ascertain, with certainty, the different parts which have been affected, and where there is no malformation or destruction of the organs.

9. "Medicines have no effect in removing disease, except in so far as they produce the right kind of action upon the magnetic forces of the parts diseased.

10. "Health, therefore, is that state of the system in which all its organs perform all their natural functions unrestrained, by a due proportion of the magnetic forces."

Dr. BUCHANAN's lectures and experiments on what he calls *Neurology*, have created a great sensation in New York, Boston, and other places where he developed the

principles of his system. I give here his theory in his own words :

“ The science of Neurology is the whole science of man. It expounds the functions of the brain, and proves that in these functions we may learn all his mental powers, and all the laws of his physiology. It proves that the mind of man is a microcosm, in which we may discover indications of the laws and facts of external nature.

“ This science owes its origin to the discovery which I first publicly announced in the month of April, 1841, that the human brain could be excited and compelled to manifest the functions of its different convolutions. By pursuing this discovery, and exciting each convolution, so as to make its functions predominate over all others, (as, for instance, by exciting alimentiveness until hunger became uncontrollable,) I have succeeded in demonstrating the mental functions of the different organs, which in most respects are in harmony with the theory of Gall and Spurzheim, and in establishing the controlling power of the brain over the physiological phenomena of the body.

“ An intricate system of phrenology and physiology has been developed by my experiments, which might very properly be called Anthropology. But as this system has been developed by experiments upon the brain, and as the nervous substance of the body is the seat of its vital powers, that science which expounds the human vital functions is merely the science of the nervous substance, and should therefore be called Neurology.

“ By the term nervous substance, I have especial reference to the encephalon, which is the most important mass of nervous substance in the body. The study of its influence gives us the whole science of man. The mind holds its communication with the physical world through the brain, which forms its connecting link with the body, and which transmits its volitions and its continual influ-

ence to the body. The body receives an infinite diversity of physiological powers or impulses from the brain, continually modifying its circulation, secretions, respiration, colorifications, nutrition, health, disease, &c., as well as its muscular movements.

“The brain, therefore, being the common theatre of physiology and psychology, is the place in which to study both. Take each of the convolutions and parts of convolutions—excite them to a manifestation of their functions, and we may learn the source of each faculty. Thus one portion of the brain, when excited, makes us benevolent, another selfish; another makes us laugh, another makes us weep; another makes us violently angry, another makes us love the whole human race. Again, the physiological phenomena are equally distinct; one part of the brain makes us strong, another makes us weak; one makes us go to sleep, another makes us wide awake as soon as it is excited; one makes us hot, another makes us cold; one accelerates, and another retards the action of the bowels; one accelerates, and another suppresses the respiration; one develops, and another suppresses perspiration, &c., &c. Thus every physiological act of the system may be excited, arrested, or modified, by exciting the controlling organs in the brain.

“The phenomena developed in the processes of Animal Magnetism, are thus traced to their physiological causes: somnolence, sleep, strength, paralysis, clairvoyance, sympathy, the volitional power of the operator over the subject, &c., are merely the display of certain faculties belonging in various degrees to different individuals, according to their endowment of the organs whence these faculties or tendencies arise.

“All the Mesmeric conditions may be produced or controlled by direct operations upon the organs of the brain. These operations are not made by means of will or sym-

pathy. They are as simple as possible; too simple, indeed, for that love of display and wonder which belongs to the unreflecting. No apparatus is necessary—no particular state of body or mind—no formal process or preparation of any kind whatever.

"It is only necessary that you find a person of impressible temperament, which is indicated generally by the largeness of the pupils of the eyes, and by a general delicacy or softness of the organization.

"When you find such an individual, if you hold your hand near to his without touching, as by bringing the tips of your fingers near the palm of his hand, he will feel a slight sensation of coldness in less than one minute, which will be quite distinct as you move your fingers along towards the extremities of his without touching. He will also feel very peculiar effects if you touch each of your fingers to the corresponding finger of his hand. Each finger will give him a different impression.

"Having thus ascertained his impressibility, place your fingers gently in contact with his temples, about one inch or one inch and a half horizontally behind the external angle of the brow on the temples, upon the spot marked in the Neurological diagram, Somnolence, and you will in a few minutes (five or ten) perceive a winking of the eyelids, and a drowsy influence, which gradually increases until he cannot keep his eyes open.

"By brushing off the excitement from the spot which you have touched, and placing your hand upon the upper part of the occiput, he will be restored. If he has fallen soundly asleep, it may be necessary to touch the organ of consciousness, which is exactly in the centre of the forehead; or the organ of vision, which is just at the lower part of the phrenological organ of color.

"In this experiment you may on some persons produce unpleasant effects, from the excitement of the neighboring

organ of disease. These may be removed by dispersive frictions, touching the head very lightly.

"If successful in this experiment you may then excite the other organs of the brain, and bring out all their functions in the same manner. Thus you may take the neurological diagram, and verify every function which is located upon it, if you find a constitution sufficiently impressible to give striking manifestations.

"The art of operating in this manner is extremely simple. Any one may acquire it, and may use it to relieve pain or disease, by learning the principles of Neurology, which point out the proper organs to be excited for any specific result. This process, however, is not the principal aim of the science. It is applicable to a comparatively small number of persons. The experiments upon the human brain answer their great purpose by revealing the nature of man—the laws of physiology.

"They furnish us a science competent to guide our moral, mental, and physical education. They give clearness to physiology—they make pathology and therapeutics intelligible, and they give us a new basis and a new philosophy for the science of medicine."

Among the pamphlets published on the subject of Psychodunamy, we must notice the "*Treatise on Animal Magnetism*," by C. P. JOHNSON, Esq., in 1844. The constant exertions of this gentleman to propagate this science have proved very successful. His lectures and experiments in the principal cities of the Union have done much for the diffusion of the knowledge of it, and he succeeded in calling a general attention to the matter: the well-authenticated facts that are related in his work are particularly important as affording evidence of the progress of Psychodunamy in America.

The following extract from WATSON'S "*Annals of Philadelphia*," (p. 235, edition of 1830,) is connected too close-

ly with the history of Psychodunamy in the United States not to find a place here.

“The good people of Caledonia have so long and exclusively engrossed the faculty of *second sight*, that it may justly surprise many to learn that we also have been favored with at least one case, as well attested as their own. I refer to the instance of Eli Yarnall, of Frankford. Whatever were his first peculiarities, he in time lost them. He fell into intemperate habits, became a wanderer, and died in Virginia, a young man. He was born in Bucks county, and, with his family, emigrated to the neighborhood of Pittsburg. There, when a child seven years old, he suddenly burst into a fit of laughter in the house, saying he saw his father (then at a distance) running down the mountain side, trying to catch a jug of whiskey which he had let fall. He saw him overtake it. When the father came home, he confirmed the whole story, to the great surprise of all. The boy, after this, excited much wonder and talk in the neighborhood. Two or three years after this, the family was visited by Robert Verree, a public Friend, with other visiting Friends from Bucks county. I have heard, in a very direct manner, from those who heard Verree's narrative, that he, to try the lad, asked him various questions about circumstances then occurring at his own house, in Bucks county; all of which he ascertained to have been really so at that precise time. Some of the things mentioned were these, viz.: ‘I see your house is made partly of logs and partly of stone; before the house is a pond, which is now let out; in the porch sits a woman and a man with gray hairs; in the house are several men,’ etc.

“When Verree returned home, he ascertained that his mill-pond before his house had been just let out, to catch muskrats; that the man in the porch was his wife's brother, Jonathan; that the men in his house were the mow-

ers, who had all come in because of a shower of rain. In short, he said every iota was exactly realized.

“The habit of the boy, when he sought for such facts, was to sit down and hold his head downwards, his eyes often shut; and after some waiting, he declared what he saw in his visions. He has been found abroad in the fields, sitting on a stump and crying; on being asked the reason, he said he saw great destruction of human life by men in mutual combat. His descriptions answered exactly to sea fights and army battles, although he had never seen the sea, nor ships, nor cannon; all of which he fully described as an actual looker-on.

“Some of the Friends who saw him became anxious for his future welfare, and, deeming him possessed of a peculiar gift and a good spirit, desired to have the bringing of him up. He was therefore committed to the mastery of Nathan Harper, engaged in the business of tanning, in Frankford. There he excited considerable conversation; and so many came to visit him as to be troublesome to his master, who did what he could to discourage the calls. Questions, on his part, were therefore shunned as much as he could. He lost his faculty by degrees, and fell into loose company, which of itself prevented serious people from having any further wish to interrogate him.

“To instance the kind of inquiries which were usually presented to him, it may be stated that wives, who had missed their husbands long, suppose by shipwreck, for instance, would go to him and inquire. He would tell them, it is said, of some still alive, what they were about, &c. Another case was—a man, for banter, went to him to inquire who stole his pocket-book; and he was answered, ‘No one; but you stole one out of a man’s pocket when at the vendue’—and it was so.

“His mother would not allow him ‘to divine for money,’

lest he should thereby lose the gift, which she deemed heavenly-derived.

"These are strange things. I give these facts as I heard them."

In America, as well as in England, surgical operations have, by Psychodynamic proceedings, been divested of the pain with which they are usually attended. Among the many instances recorded we find venesection, extraction of teeth, insertion of setons and issues, removal of tumors, and amputation of a limb.

The editor of the "Bangor Courier" relates that this last operation was performed on LUTHER CAREY, whose leg from infancy had been deformed, causing him much pain and inconvenience. DR. DEARE is the person who put the patient to sleep, and DR. HOSEA RICH, assisted by several other gentlemen, amputated the leg.

"During the operation," says the Courier, "the patient complained of a sensation in the bottom of his foot as though some one was pricking it; and at one time, for a brief period, he appeared to be rousing from the state of insensibility, and half conscious that the operation had commenced; but he was soon thrown more fully into that state, and seemed quite unconscious of what was going on; entering into conversation respecting the operation, and proposing that it be postponed until the next week, &c., and insisting, even after the leg was amputated, that he would not have it done until it was fully paralyzed, at the same time expressing some doubt whether the Doctor would be able to accomplish this. After the operation had been performed, and the limb dressed, Mr. Carey was put in his bed, being still in the somnambulist state; and his surprise, when roused from it, to hear that the operation was done, caused him to ascertain the fact rapidly, and then he cried out in great glee, 'Good! I am glad the old leg is off!'"

Dr. Robertson, a physician of Augusta, Georgia, makes the following statement:—

“I was called to visit a son of Mr. Spears of this city, who, I was informed, had received a severe injury of the elbow joint from falling. It was supposed to be a fracture or dislocation. The lad was between twelve and thirteen years of age. When I saw him he was suffering excruciating pain; the joint was very much swollen, particularly about the internal condyle of the humerus. He could not suffer the slightest motion without crying out with pain, and the arm could only be moved by being supported in the uninjured hand. I made several attempts to make the necessary examination to ascertain the state of the injured joint, but all efforts were fruitless, so intense and insupportable was the agony whenever I touched or handled the extremity. I finally told the boy, in a jocular manner, if he did not hold still and let me examine his arm, I would have him Mesmerized. His father replied, that he had done it on the previous evening. I then requested him to do it again. After considerable hesitation he commenced, and in thirty minutes the magnetic sleep was completed. I then took hold of the injured arm, and examined it in every way, to satisfy myself that it was neither a fracture, nor a dislocation, but a severe contusion of the whole joint, with considerable extravasation of blood. A satisfactory examination in such cases, as every surgeon well knows, must require the arm to be turned and twisted in various directions, before the diagnosis can be relied upon; but during the whole examination he exhibited no symptoms of pain, or consciousness whatever. I then placed the usual bandage upon the injured joint, without disturbing the patient in the slightest degree. When aroused, he was perfectly astonished that his arm was bandaged, and immediately placed the limb in the uninjured hand as before.”

Since the above took place, a surgical operation of greater importance has been performed in the same city; it is the successful extirpation of a cancerous breast during the Psychodunamic sleep, in which no sign of consciousness was exhibited by the patient; Mr. W. Kendrick being the dunamiser, and Dr. F. Dugass the operating surgeon.

The extirpation of a tumor on the neck was performed in this city in 1844, during the Psychodunamic sleep, by a doctor of the faculty of Paris, M. Boudinier, who was at the same time the dunamiser and the operating surgeon. This operation, witnessed by the most eminent physicians of this place, proved that the sensibility had been so completely abolished, as to compel the most skeptical to confess that the slightest indication of it could not be detected in the patient.

The New York HERALD, of the 11th of April, 1846, contains the following relation of a case similar to the operation performed by Dr. Boudinier:—

“Surgical Operation on a Mesmeric Patient.—We, in company with a number of other persons, among whom were several medical gentlemen, yesterday were witness to a surgical operation performed on a patient while in the mesmeric state, which, to say the least, entirely puzzled us. The patient was a colored servant-girl, named Emeline Brown, about 33 years of age, who has been living in the family of Rev. Dr. Higbee. She has been, for some time past, afflicted with a large tumor upon her back, immediately under the left shoulder blade, and has tried various remedies to cure it. She at last concluded to have it cut out, and for that purpose called on Dr. Homer Bostwick, of this city. Dr. Bostwick, who has always been skeptical upon the subject of Magnetism, thought this might be a good case to test it, and called upon Mr. Oltz, a magnetic practitioner, living near him. Mr. Oltz, after seeing the girl, expressed perfect confi-

dence in his power to place her in the magnetic state, so that the operation could be performed without the patient's experiencing any pain. Mr. Oltz commenced magnetizing her; and succeeded in putting her asleep, the first time, in half an hour. Between that time, which was last Wednesday, and yesterday, when the operation was performed, he had magnetized her five times. The operation was performed at No. 142 Church-street, about four o'clock. Mr. Oltz, assisted by Mr. E. J. Pike, commenced in the usual manner to magnetize her about half-past three, and by four o'clock the girl was sound asleep, and apparently insensible. There were, at this time, about a dozen persons in the room. Mr. Oltz now said the patient was ready, and left the room, leaving Mr. Pike holding the hand of the girl, with one hand upon her forehead. The girl, before being magnetized, was sitting in a chair with her head lying forward upon a pillow on a table. The upper part of the dress was removed, and Dr. Bostwick, putting on his apron, and taking his instruments, prepared to commence. He first made a longitudinal incision, eight inches in length, through the flesh over the tumor, and then commenced cutting round it. When the knife was first put in, we were watching the face of the girl closely, expecting to see her start, and hear her scream; but there was not the slightest motion. She lay as still and motionless as a marble statue. Not a quivering of the lip or of the eye-lid could we observe. Dr. Bostwick, assisted by Dr. Childs and Dr. Stearns, continued cutting away upon the tumor, and in three minutes it was taken out; there being, during the whole time, no motion on the part of the girl. During the whole operation, Mr. Pike sat near the patient with his hand upon her head. Several physicians examined the pulse, and said it was apparently in a natural state. Dr. Bostwick then, with a large darning needle, sewed up the incision, there still being no motion of mus-

cle or nerve on the part of the patient. After placing adhesive plaster upon the incision, and bandaging it, Mr. Oltz was called in to wake up the girl. This he did by making passes over her face; and upon waking, she was told that the operation had not been performed, and that she must now have it done. This was done to see whether she would know any thing about it. 'Well,' she said, 'she was sorry, but she wanted it taken out.' 'Do you feel no pain?' asked Dr. Bostwick. 'None,' said the girl. 'Have you felt none?' 'None,' was the answer again. She was then shown the tumor, and seemed to be very glad to see it out. It was an adipose tumor, and weighed ten ounces. We then left the house extremely puzzled. The persons present who witnessed the operation, were Dr. Homer Bostwick, Dr. John Stearns, Dr. Samuel R. Childs, Dr. Eleazer Parmly, Dr. Sherwood, E. J. Pike, W. H. Stinemets, E. L. Fancher, M. G. Hart, Oliver Johnson, John R. S. Van Vleit, and Edward Gould Bufum. The time from which the operation was first commenced, till she was awakened, was just thirty minutes."

It was in March, 1844, that I began my course of lectures, on Psychodunamy, in New York. A correspondent of the TRIBUNE gives the following account of what transpired at one of my experimental sittings. (See Tribune, 9th of April, 1844.)

"Psychodunamy.—Wonderful Facts.

"To the Editor of the Tribune:—

"The facts that I am about to relate are so extraordinary, that few persons, perhaps, will credit them; but as I swear to them as an eye-witness, I do not hesitate to proclaim their truth, and if you judge them worthy of public attention, I authorize you, in publishing them, to give my name if necessary.

"I have always been more than skeptical on what is

called Mesmerism or Animal Magnetism. I had, heretofore, suspected deception, when the parties interested were unknown to me; or illusion and credulity, if the veracity of the persons could not be questioned. But, in spite of myself, I must confess that conviction has been forced upon me, after what took place on Thursday last, the 4th instant, at Dr. T. Léger's rooms.

"A week previous I was, with several friends, present at a private lecture which that gentleman delivered on the science that he calls Psycodunamy. I was indeed not a little puzzled to witness experiments which prove the sight without the use of the eyes, and particularly to hear a somnambulist giving a correct description of the diseases of persons who were present, and could neither be expected to have called, or their maladies be known in advance. Still, these singular phenomena of clairvoyance and intuition have been recorded already in many books written on the matter, while the experiments of Thursday last exceeded any thing I ever heard, and I do not believe that similar facts have been related before.

"The Doctor had announced that he would try to impart, by the sole power of his will, to a person in the Psycodunamic sleep, any thought, sentiment, or passion that the audience would write on a piece of paper, and elicit the mimical, spoken, and musical expression of it, although preserving himself the most profound silence, and without touching, or communicating in any physical way with the somnambulist.

"About forty highly respectable persons of this city met at the appointed time, in the rooms of the Doctor, No. 74 Broadway, to witness the experiments that I will now succinctly relate without farther comment.

"As soon as the Psycodunamic sleep was produced, the audience agreed to write on a slip of paper, '*Love of children*,' and to give it to the Doctor. He appeared to com-

pose himself for a short while; then, extending his hands towards his patient, keeping them at a distance, in a commanding manner, without uttering any word or sound. Several minutes elapsed without any perceivable effect, when slowly and by degrees the somnambulist began to raise her arms; she crossed them over her breast, as if pressing fondly to her bosom a fancied babe, and imitating all the motions of a nurse who caresses her infant. The features of the Doctor assumed a sterner aspect, and a short while after she opened her mouth, and said, in a low but perfectly audible voice, 'Don't speak! he wants to sleep!' and she rocked gently her imagined child, singing in an under-tone, '*Bayou babe, babe, baye,*' &c.

"You can easily suppose the general astonishment. But it was nothing in comparison to what happened immediately after. Scarcely had the Doctor, by a few motions of his hands, at a distance, calmed his subject, than '*Love of God—Veneration,*' had been written on another slip of paper and handed to the Doctor. This time his silent exertions remained longer without effect. Nevertheless, a kind of electric commotion appeared to shake the patient; she joined her hands, bent down her head, and seemed lost in a profound and pious meditation. A few minutes after, she turned her head upwards, and her lips moved as if uttering a fervent prayer; then again, as if yielding to a superior force, she opened her mouth and pronounced in a very emphatic manner a piece of poetry, the first line of which, if I am correct, was:—

'*The Church assumes her weeds of mourning now,*' &c.

She remained a while as if lost in deep thought, during which the Doctor's mental energy was evidently increasing. Though he preserved the same distance, he seemed by a peculiar motion of his hands to compel her to kneel down, and when in that situation he kept them above her

head. Then she sang, with a voice remarkably sweet and impressive, the hymn,

'O thou to whom all creatures bow,' &c.

"Shortly after, at a new motion of the Doctor, she rose and sat down, her head fell on her breast, and she appeared to sleep again, soundly and quietly; while the Doctor, evidently exhausted, and wet all over with perspiration, fell himself on his seat, but in a few seconds resumed his self-possession.

"Not a word had been uttered; the audience was struck with a kind of stupor. In the same silent way we then desired the Doctor to excite *'Sorrow.'*

"He renewed his exertions, which for a still longer time remained unanswered. At last the patient became agitated; she sighed, she appeared despondent; she clasped her hands, sobbed, and tears fell along her evidently suffering features. The Doctor always mentally willed her to speak, and she exclaimed in great anguish, 'O my dear mother! why have I lost you! I am now alone! yes, alone in the world!' and her cries and sobs smothered her voice.

"The emotion and sympathy of the audience was extreme.

"But soon the Doctor, by a gentle motion of his hand, always at a distance and without uttering a sound, succeeded in calming her; then, as if he wished her to open her mouth, he moved his hand before her lips, and shortly after, with an expression of feeling that I could not describe, she sang the song entitled, *'The Old Arm-chair.'*

"Some persons will believe, perhaps, that the patient could see the motions and gestures of the Doctor, and be guided by them; but, alas! this last entrenchment is not even left to the skeptic; the patient is a stone-blind or-

phan, well known as born blind, and educated at the Institution for the Blind of this very city.

"If Dr. L. could affect only one person,—if his wonderful power could take effect on this subject alone, we would, perhaps, refuse to believe our own senses, and suspect, although we could not detect it, that we have been, nevertheless, deceived by some skilful delusion. But several other persons have obeyed in the same manner, and nearly as fully as the blind orphan, the mental commands of the Doctor. I have, myself, been compelled to move my limbs as he wished in spite of my exertions to the contrary.

"Should this extraordinary power be used by him only to elicit those singular results, it would indeed deserve already the attention of the scientific and the philosopher, as illustrative of some of the most interesting points of Psychology. But the importance of it increases considerably when we ascertain its influence as a means of curing diseases. The fact is, that many persons of high and very respectable standing in this city have been either completely cured or greatly relieved from affections of the most desperate character. So Miss B—— P——, the sister of one of our best writers of the day, was laboring under a malady of the spine for the last ten years; she is now cured, after about nine weeks of Psycodunamic treatment. Miss E—— H——, whose mind was deranged for the last seven years, is now completely restored to society. Miss El—— T——, who had been declared by eminent physicians to be hopelessly consumptive, found the restoration of her health under the influence of five weeks of Psycodunamic process. Mr. T—— N——, who had a liver complaint that had baffled the skill of some of our best practitioners, found a perfect relief after three weeks of Psycodunamic attendance. In a word, many other patients, present at the lectures of the Doctor, gave the most

satisfactory account of the relief that they have experienced under his astonishing means of practice. This is unquestionably the most useful part of Psycodunamy, and the one which ought to call the attention of physicians, as well as that of the public at large.

"I am, very respectfully, yours,

"F. G. B*****."

Since the time mentioned in the above letter I have exclusively devoted my attention, in the city of New York, to the treatment of diseases by Psycodunamic process. In the period of thirty-two months, four hundred and forty-five patients have been examined for their maladies by my blind somnambulist: twenty-five persons only were previously known either to me or to her. All the others were perfect strangers to both. In three hundred and ninety-seven instances she completely described the anatomical disorders and pathological symptoms of the patient submitted to her examination. In each of the latter cases, the accuracy and correctness of her statements elicited the amazement of not only the patients themselves, but the physicians, who in many instances accompanied them. In sixteen cases only, her description, although correct in what she stated, appeared incomplete and insufficient to fully satisfy the persons examined; and lastly, in seven cases she declared herself unable to ascertain the disorder, and consequently refused to make any examination.

Examination of persons previously known . . .	25
Complete and satisfactory examinations of strangers	397
Incomplete or insufficient examinations . . .	16
Refusals to examine	7
Total	445

Out of that number three hundred and forty patients have followed a regular course of Psycodunamic treat-

ment. Their cases, with hardly a single exception, had been considered hopeless ; for among such persons alone are to be found those willing to leave the trodden path of common routine. The results were nevertheless very satisfactory and conclusive, viz. :

Cures complete and without relapse	231
Evident relief more or less durable	81
No perceptible change	27
Death during the treatment	1
Total	<hr/> 340

The most remarkable and satisfactory cures proved to be in cases of scrofulous affections, diseases and curvatures of the spine, first and second stages of consumption, scrofulous ulcers and tumors, white swellings, dyspepsia and diseases of the liver, rheumatism and neuralgia, paralysis, deafness, amaurosis, epilepsy, monomania, &c.

A complete history of the particulars of each case will be found in my work on the PHILOSOPHY OF THE PSYCODUNAMIC PRACTICE.

CONCLUSION.

WHEN we reflect on the various Psycodunamic phenomena which, at all times and in all countries, have manifested themselves in some known circumstances, we are struck at the importance and singularity, as well as the uniformity, of the principal features of the results. But, in the present time, the facts themselves appear to me less wonderful than the blind obstinacy of those who persist in denying them.

However, to dwell here on their characteristics, classification, and differences, would be to exceed the end which I had in view in writing this volume. On those points, I must refer my reader to my other work on Psycodunamy, in which the study of the circumstances necessary to the production of the phenomena, and a philosophical inquiry into their nature and cause, will prove to have been the special objects of my researches.

But, setting aside entirely the part which may seem the most miraculous, and is consequently the most contested, and considering the subject under a medical point of view only, we are compelled to admit, by the number and importance of the cures performed, that the Psycodunamic proceedings, as a therapeutical agent, possess a power far superior to that of any other remedy; for, while *specialty* in results or in functional action is the assumed qualification of the latter, *generality* of action and *diversity* in functional results evidently belong to the former.

As a summary explanation of the grounds upon which stands the pre-eminence of the Psycodunamic treatment, I will merely remark that all physicians, from the remotest antiquity down to the present time, have acknowledged the

existence, in the human economy, of a SPECIAL FORCE, which, during life, is always at work to preserve us against the causes of destruction, and which contrives to expel from the system all morbid principles. Hippocrates, Van Helmont, Stahl, and Sydenham admitted that this force is *intelligent*; while others, such as Hoffmann, Robert Boyle, &c., pretended that it is only *mechanical* and *blind*. But, be that as it may, this force does actually exist, and practice proves that Psychodynamic proceedings restore and increase the languid or dormant energy of this PRESERVATIVE FORCE; and in the art of regulating this action lies all the secret of our success.

Let any candid physician compare the results of his practice with those that I have just related, and which are by no means more favorable than the results obtained by Mesmer, D'Eslon, De Puységur, Deleuze, &c., and agree particularly with those of Dr. Wolfart in the large hospital conducted at Berlin on the Psychodynamic doctrine; let him weigh conscientiously the reasons which had induced him to adopt such or such method, and consider with impartiality the merits of the new path which we invite him to follow: and I venture the assertion, that such an investigation will not fail to make him a convert to our cause; he will discard his prejudices—proclaim the truth we advocate—practise on the same principles—mankind will be benefited, and God will prepare his reward.

THE END.

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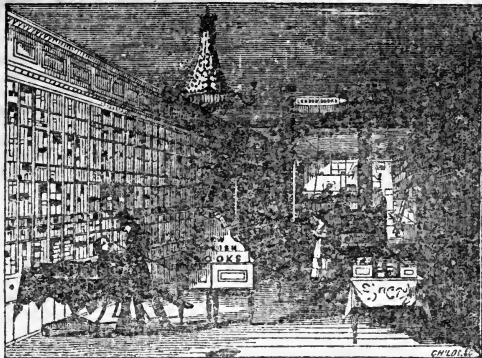
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